





INTUITION

ITS OFFICE, ITS LAWS, ITS
PSYCHOLOGY, ITS TRIUMPHS
AND ITS DIVINITY

BY

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"When thou goest, it shall lead thee;
When thou sleepest, it shall keep thee;
And when thou awakest, it shall talk with thee."

—*Proverb*

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“I am seeking to face realities and to face them without soft concealments.”—*Woodrow Wilson.*

FOREWORD

THIS book deals with that sense or faculty in the human mind by which man knows (or may know) facts of which he would otherwise not be cognizant, facts which might not be apparent to him through process of reason or so-called scientific proof. This faculty is called *intuition*. The possibilities of training the sense are limitless, and when so trained man is enabled to transcend his former self, thus opening new realms of discernment, wisdom, joy, realization and self-expression. All this may be accomplished without entering the pseudo-realm of the psychic or that of superstition.

There are persons who are unconsciously intuitive yet who would reject the suggestion that they themselves are "spiritual." In a sense everything that is, is spiritual. A spider or a snake is a manifestation of an idea in the Divine Mind, and is therefore spiritual in that it is one of the visible manifestations of Spirit. In the human

consciousness, however, there is an obvious and positive spiritual realm as contradistinguished from the mental. It is not always wise to try to draw the line of demarcation between them, but at times it is clearly helpful in one's quest to know that one is applying spiritual laws, and thereby finding the solution of life's secrets and complexities.

Intuition is the faculty by which, if we will but listen, we may solve the problem that clutches at our heart-strings or throttles us at the throat, the problem that we never mention and that is seemingly unthinkable, but which in fact has a spiritual solution—and none other.

The use of the words, *conscious*, *sub-conscious* and *super-conscious* are as a rule herein avoided. No true spiritual attainment is made by subdividing the mind, but only by seeing its unity with the One Universal Mind. In this and many other ways the spiritual processes are the reverse of the mental. The expression, *Spirit*, and not *the Spirit*, is also employed as being more fitting.

In order to obtain the largest possible

view of our subject that phase of the doctrine of reincarnation which relates to continuous existence is herein accepted. Rejecting the horrible theory that the human soul after death passes, for instance, into the body of a dog or a cat, it is assumed that every man always has lived and always will live somewhere, whether in the body or out of it, presumably on this planet or some other. These pages, however, are most emphatically not intended to deal with the spiritualistic but with the truly spiritual realm.

The tribute to President Wilson implies no infallibility on his part. The greater any man's capacity for attaining the heights, the greater by comparison his mistakes and even also the depths to which he may seemingly fall. The further we delve into the realm of the spiritual, the more subtle become the sophistries of reason to lure us backward—or make us stand to our high convictions, as the case may be. So far as we have any record, Jesus Christ was the only “initiate that never failed.”

No other study is so fascinating and so

satisfying as that of spiritual truth, nor does any lead into such wonderful realms of consciousness. There are ideas which the human mind is capable of entertaining, however, that are not easy to express in language. This arises partly from the fact that, while our mother tongue is copious in words having a materialistic meaning, it is not so rich in terms conveying the niceties of spiritual significance. But a knowledge of High Truth is acquired not so much through description as through discernment. The signal message of this book is therefore not the one expressed in words but the one realized by reading between the lines.

Were it not that many persons are unconsciously intuitive it might be quite unnecessary to give any practical instances of intuition. So subtle and so simple are the actual operations of the mystic sense that by comparison any description of them seems crude. At the risk of having some non-discriminating person say, "You do not have to be intuitive to see that," certain examples are given which may at first thought appear to be the product of reason

rather than intuition, or too trivial in their nature to be worthy of publication. Every citation, however, is believed to illustrate a distinct problem, need, or important phase of human experience, and is submitted advisedly. Since no sparrow falls to the ground without the knowledge of Deity, assuredly it may not be unworthy of us occasionally to seek the cause and significance of the fall. The instances given are selected from the many available, and are intentionally chosen not in an effort to relate spectacular or thrilling episodes or as evidence in support of a theory, but as illustrations of more or less commonplace experiences. Those who seek startling stories of intuitive warnings, for instance, may find them in abundance after any great railroad wreck or the sinking of a Titanic.

The facts, philosophy, evidence, inferences and conclusions herewith submitted are the result of a lifetime of study. The book is offered not as an argument but rather as an analysis, in nowise dogmatic, controversial, or exhaustive, but merely suggestive and helpful. It is written not as an appeal to reason, yet is

believed to be most reasonable. If its message be of truth, well and good. Truth needs no defense, nor can one truth conflict with another. The author has no desire to pose as an authority. Truth is its own authority. If your philosophy contains more of truth, let us have it. Let it cost what it will of time, money, thought or effort, but *truth at any price!* To refuse to accept truth because we do not know where its acceptance will lead us is to be weak indeed, as well as cowardly. That we personally do not perceive a certain truth makes it none the less a truth, but the denial thereof shuts us out from its values and its benefits.

Let the book stand or fall in accordance with its measure of truth.

WALTER NEWELL WESTON.

New York City, March 5, 1918.

“Man’s true good never comes from without him, but only from the depths of divinity within him.”—*Henry James*.

CHAPTER I

INSTANCES OF INTUITION

A MAN and a boy were playing parlor bagatelle. The man projected a marble into the cavity numbered 80, and the boy remarked, "I knew your marble was going into 80 before you played."

How did he know it?

Two young men were partners in stock speculation. For a time all went well but later they lost heavily, their capital finally being nearly wiped out. At a conference held at this crucial time, Mrs. Norbelle, the wife of one of the partners, was present. She had never traded in stocks nor been associated with Wall street affairs, but it had been observed by the two men that on various occasions she had predicted the rise and fall of certain stocks with unerring precision. In the crisis confronting them it was decided to make use of this gift if possible. It was accordingly ar-

ranged that Mrs. Norbelle should have access to the market reports and, at first within certain limits, buy or sell as she felt led to do. So great was her success that a handsome sum was realized and former losses recouped.

A young girl was present at an interview between her father and a stranger who had come from a distance for the purpose. When the visitor had departed the girl remarked to her father, "What that man said is not so," referring to the business conversation. The father at first was disposed to resent the daughter's statement, but so persistent was she in it that he decided to investigate further. He did so, and by reason of the child's warning was spared a worthless investment.

How did the girl know?

A certain financier of national reputation rarely takes the time necessary to listen to the facts pertaining to a new business proposition when it is presented to him. Almost before the interviewer has gotten under way with his story the banker will say, "Yes," or "No," as the case may be, and the interview is at an end,

sometimes with seeming abruptness. It is the man's practice to rely upon his first impressions, and then allow nothing to reverse his decisions. He explains his method by saying that he only watches to see if the proposition "feels" good or bad, as the case may be. Almost invariably his decisions prove correct, though often differing from those of his trusted associates.

A certain Miss Melton of Newport was about to be married. The day for the ceremony was at hand. The parties to the engagement were socially prominent and members of families long acquainted. From every human standpoint the match was ideal. Nevertheless the young woman had misgivings. No other man, nor so far as she knew, did any other woman enter into the situation. As the hour for the significant event drew near her forebodings, without assignable cause, ripened into deep convictions. All the incidents of her acquaintance with her fiancé seemed to pass before her in procession. There was nothing to condemn, but the conviction that she ought not marry the man in question was like a horrible phantom before her. Yet

she permitted the wedding to take place as planned.

With actual knowledge succeeding premonitory conviction came the impulse to return to her father's home. To have done this would have been far easier then than it ever could be later. Yet she took no decisive action. Months ripened into years. Life itself became a nightmare, seemingly not worth living. With the passing of time the woman came to realize in fullest measure that the pride and fear that paralyzed her will were but the product of her own thought. Not until she had endured the mockery of marriage for twenty years, however, did she find the courage to sever the tie that had robbed her of her youth and throttled all true self-expression. Whom God hath put asunder let no man join together.

In a somewhat parallel case the young woman, Mrs. Rangeford of Washington, sounded the decisive note within herself one lonely moonlight night looking out of her window toward the Alps. She then only waited until the wedding journey was at an end and her feet once more on her native

soil to bid good-bye forever to the man whose mere presence had become torture to her. Thereupon a new realm of joy, harmony and victory promptly opened, commensurate with her faith and decision. If we are disobedient to this mystic sense the way becomes befogged and beclouded, requiring still greater effort of will to take the step that frees. But prompt obedience opens the pathway to gardens of joy and peace hitherto undreamed of.

There is no sphere of life in which the divine faculty of intuition so asserts itself as in that of marriage.

Miss Beryl Greenwood of Boston, after a protracted engagement, was about to be married to an Episcopalian clergyman, who, on the eve of the day fixed for the wedding, jilted her. In response to a demand for the reason of his conduct the minister stated that, being a rising young clergyman with a future, he had decided that Miss Greenwood was of insufficient mental caliber to take the position which his wife would be called upon to fill.

During the months of illness that fol-

lowed Miss Greenwood nevertheless had an overwhelming conviction that all would yet be well. In due time she was taken on a foreign tour with the hope that her recovery would thus be aided. While in Europe she met another Episcopalian clergyman from the States, whom she married. Incidentally it may be stated that her husband was of far greater prominence in his denomination than the former fiancé could ever hope to become.

Because women are more responsive, while men are more prone to reason, the inner voice seems to speak with more vividness with women than with men.

During the fifteenth century it was sought on three occasions to marry a certain princess to as many different men who, as was the custom, had been selected for her. In each case she followed the dictates of her own inner leadings and resolutely declined the proffered marriage. Later, having married the man of her choice, and having come to share the throne jointly with her husband, this girl-queen was the means of taking the initiative in a matter that changed the des-

tinies of the world. A persistent adventurer with a visionary project which the reasonings and the wisdom of men had rejected, came to her court. Her feminine insight—call it what you will—perceived the truth of Columbus's theories and Queen Isabella's action provided the finances by which a new world was discovered. Obedience to intuition always reveals new worlds of unlimited potentialities.

Isabella had the courage of her own convictions, declined to listen to the reasonings of others, and persevered. There are times when we must refuse to accept the conventions of friends or even public opinion as final. If we are true to the leadings of intuition it will tell us when those times are.

It is related of Jenny Lind, the "Swedish Nightingale," that when touring the United States she was advertised to sing in a certain large auditorium the acoustics of which were defective. On the occasion of music or public speaking jangling noises ran riot through its vast spaces, to the great annoyance of the audience. Miss Lind was informed of this phenomenon,

and, accompanied by the manager, inspected the building. Seeing a small opening high up in the roof she told the manager he must have it closed. He declared this impossible in the intervening time. "Then," said the prima donna, "I will not sing." The manager knew that public opinion would not sustain his position and found a way to close the opening. The concert was held, Jenny Lind sang, and the acoustics proved to be flawless.

How did she know?

This occult guide will attend to the most minor details. Mrs. Fenn, who resides in New York city, says, "Intuition splits hairs with me." She illustrates this by numerous commonplace experiences. For instance, while sewing she finds herself needing a spool of thread. Some such dialog as follows takes place:

Mrs. F. (to herself). "I'll go to Macy's and buy some thread."

Intuition. "Go to Wanamaker's."

Mrs. F. (reasoning). "Why should I go way down to Wanamaker's when Macy's is close by?"

Intuition. "Go to Wanamaker's."

Mrs. F. (reasoning). "But I'll save so much time by going to Macy's."

Intuition. "Go to Wanamaker's."

Mrs. F. (realizing that it is intuition that speaks, and her intention being always to obey). "Well, if you say so I'll go to Wanamaker's."

So, in faith, she goes as directed by the higher sense. Often the reason for her faith will be made at once apparent. This may be by meeting some one she has long wished to see, or by finding an advantageous purchase of merchandise. Later, sometimes, she learns that by her obedience she has in all probability escaped some untoward situation in which she might have become involved to her detriment.

This incident shows the apparent contest that often occurs between intuition and reason. The fact is there is no contest whatever on the part of intuition—intuition is neither combative nor self-assertive, and is entirely non-resistant. With its still, small voice, it says "*This is the way.*" If we disobey the incident usually passes quickly from the mind, to be recalled, if at all, with regret.

Mr. Miller of New York, a financier who organized some of the earlier trusts was induced by a company of friends to describe his method of procedure: Assuming that there were a dozen competing concerns in the industry selected he would interview the representative men of all with the hope of inducing them to enter the proposed combine. The result of these interviews was usually *nil*, actual hostility to the plan often manifesting. The promoter would then begin with Number One on his list and again interview the same men, in all probability without finding one hopeful prospect.

“What would you do then?” he was asked.

“Go fishing,” was the answer.

“Literally or figuratively?”

“Both.”

Here was a crisis. To give up at this point meant failure and though most men would have done so was not to be considered for a moment. While Mr. Miller did not know the principle involved he knew in fact that there is a supply for every demand. After the second or third round

of interviews he would drop the entire matter so far as outward action was concerned and go on a prolonged fishing trip. He knew that in the silence of the forest he could with certainty rely upon getting the idea that would solve the seemingly hopeless problem. His practice was to tie his thought to no preconceived suggestion, but to leave his mind receptive. Invariably it struck the key-note. For instance, on one occasion while quietly holding his fishing rod, came the suggestion that John Preston of Cleveland, a most capable superintendent, might be induced to join the combine provided he could be its general manager. Proceeding cautiously along the line of this "hunch," as the promoter termed it, he secured the co-operation of the man in question, who had hitherto expressed opposition only. Mark Warren of Dayton was induced to join through the influence of Preston, and then others until the requisite number had "signed up."

There are no accidents. All is in accordance with law. Every manifestation is the effect of an antecedent or coexistent

cause. The condition being the same, the "accident" always comes, but it is as much the result of law as are the events not called accidents.

A boy was bathing in a lake. On wading ashore he stepped on some sharp object and cut his foot. Against his mother's wishes he had prolonged his stay in the water. He admitted that he had violated a clear and positive impulse to discontinue his bath. The cut was not a punishment but the perfectly natural consequence of violating an intuitive lead. Audible instructions may be merely the correspondence to an inward authority. Every metaphysician knows that the outer world is but the manifestation of interior consciousness.

Intuition is perception, not so much of theories as of *sense* regarding the matter in hand. Under new, novel or trying circumstances one is often unerringly guided by the supernal faculty. A young woman of high-strung, sensitive nature won a spelling-match at a time when her school work was not of a high order. She explained it afterwards by saying that as the

words were given her she could *feel* just how they were to be spelled.

With intuition cultivated through use comes the ability to turn it in any desired direction. A woman thus trained secured a position in the United States Treasury. Her duties required the handling of government cash and she became so skilful in detecting counterfeits that she would reject a spurious note the instant her fingers touched it, intuitively even discarding counterfeits that had been overlooked by other experts.

The more desperate our situation, the louder speaks intuition. It never fails us *in extremis*, but we must be obedient.

Some years ago two young men with their guide were camping in the forest of northern Wisconsin. A violent storm, which finally proved to be a tornado, was approaching just as it was decided to continue toward home rather than back toward camp. One of the party, Hicks by name, announced that he wished to return to camp in order to get his pocket-knife. The matter was debated, his friend Howard finally

assenting, but reluctantly because of the consequent delay and approaching storm.

Reason said, Continue home; intuition said, Irrespective of delay, storms or even inconvenience to others, *get the knife*. Hicks obeyed intuition. The party was delayed an hour. Had this not been so its members would probably have lost their lives in the tornado which traveled along their trail at just the time they had intended going over it, and which later was found to be impassable to their horses because of the ravages of the storm.

A certain Mr. Smithson, who inherited wealth and who had always been associated with persons of means, when in middle life found himself in such financial difficulties that he turned over all his property to his creditors, and with but a few dollars in his pocket, departed from his native city and went to New York "to seek his fortune." Let him describe what next occurred:

"I engaged quarters in a hotel and retired for the night. It was clear I must do something to get on my financial feet, but I had no distinct purpose and no plans.

On thinking over the situation the next morning I realized I must go where there were people who had money. I have never felt at ease with persons in the poverty consciousness. I could think of no more appropriate place than the Horse Show at Madison Square Garden, which I thereupon decided to attend. Certainly there I would be with persons who had money."

On entering the exhibition he met two men of his acquaintance who, in the course of conversation, informed him that they were about to enter upon the manufacture of certain textiles. "Then," said Mr. Smithson, who was familiar with the textile industry, "you should have the —— Mill," mentioning a certain factory in a neighboring state. "We know we should, but we cannot buy it," was the reply. Quickly came the intuitive inspiration and promptly Smithson acted upon it. "I believe I can get it for you," said he.

An agreement was entered into by which Mr. Smithson undertook for his friends the purchase of the property mentioned. In six weeks' time the deal was consummated, and he returned to his home in Massachusetts with one hundred and seventy-five

thousand dollars as his commission in the transaction. He has since successfully conducted other deals with even larger returns.

No one could keep a man of that kind in poverty. There are literally thousands no more gifted and no less intuitive than Mr. Smithson who, if they would but use their God-given powers would achieve as great things in their affairs as he in his.

“The finest impulses come from the spontaneous action of our inner nature, not from calculating reasoning.”—*Author unknown.*

CHAPTER II

INTUITION AND REASON

THE *Ladies' Home Journal*¹ prints the following on its editorial page:

“ ‘You wrote a month ago,’ says a man, ‘that we are always safe to act upon our intuitions. Suppose those intuitions should prompt us wrong; what then?’ . . .

“One’s intuitions will not prompt one wrong; they can’t. Because what we call intuition is simply the voice of the soul; God’s voice, in other words, and it is never wrong. The trouble is not that it will lead us wrong so much as we think it will. The voice of God in man’s soul is always leading us to the highest standards of right and truth and justice. When it seems to speak to us in other terms it is not the voice of the soul, which is the voice of our higher self; it is the voice of the lower self that is speaking. . . .

“Men are afraid to act upon what they call ‘intuition,’ women are not. They do so act and invariably they are right. But man goes along his customary way, reasoning it out, ‘giv-

¹ July, 1914.

ing the matter careful thought and consideration,' he calls it, and then after a few days or a few weeks—and sometimes after a few years—comes out at exactly the point which the woman decided upon by intuition."

The *Engineering and Mining Journal*¹ contains the following:

"There is a market-letter writer in Wall Street who frankly admits that he judges the course of the market not by reason but by intuition. 'When I write my market advice in the morning,' he says, 'I simply try to get the "feel" of the market. I say that the outlook is that the market will go up, or that the outlook is that it will go down. Sometimes I give my reasons, but very often I don't. I simply cannot give my reasons, because I do not know them. Frankly I write on what I suppose you would call a "hunch."'"

The *Evening Post*, commenting on the above, says:

"People may call this superstition, but people do not know. This market-letter writer often does give the reasons for his predictions; he is a keen student of conditions and of the technical status. . . . His record compared with that of other market-letter writers is astonishingly good.

¹ March 31, 1917.

"A phenomenon not unlike this is often observed among fishermen, guides, and others who qualify as local weather prophets. Though they occasionally talk of winds and moisture and the look of the sky, they have little scientific knowledge of the weather; yet they have an uncanny habit of being right.

" 'Why don't you speculate?' the market-letter writer was asked. 'I used to,' he replied, 'but never successfully. When I speculate my fears and hopes make me nervous and confused; I try to justify my moves with reasons pro and con, and I lose my "hunch."'

"Mining engineers will understand this. What engineer of long experience is there who cannot relate instances of being in an ore-body penetrated by only one drift, with no means for measurement according to the accepted tenets, and feeling the conviction that he was in the midst of a whale of an ore-body; and in another case that he is merely surrounded by a thin shell of ore? Yet in neither case can he outline any real reasons. If he tried to they would very likely be weak.

"Of the same order is the advice, 'Never give reasons. Your judgment may be fine and your reasons feeble.' Who also does not remember cases of the young mining engineer who is superb in his advice to clients and unsuccessful when he goes into mining ventures on his own account?"

In their treatment of our subject these articles are better than are usually found in current periodicals. They are reproduced here as instances of the every-day manifestation of intuition and of the popular interest therein. What the writers say of getting the "feel" of the market, the giving of reasons, and the impossibility of intuition prompting us wrong are especially noteworthy.

In general we become most intuitive concerning that upon which we most concentrate, and we concentrate most easily upon the thing we most love. Love, being fundamental, inspires intuition as it inspires every other faculty. The fingers of the expert pianist become nimble and dexterous to the point where we say his playing is "second nature," which is saying he plays intuitively. The gambler becomes intuitive with respect to his game, the financier concerning the stock-market, the young woman in regard to her lover and the mother as to her child.

Every person has a dual nature. Not that every one is a complete Dr. Jekyll

and Mr. Hyde, but every man has a feminine side to his nature and every woman a masculine side. Often in the play of personal will the tendency on the part of the man is to resist the feminine of his nature, and correspondingly the woman the masculine of hers. This explains why many a man, and many a woman also, remains unmarried. The visible marriage is but the outward manifestation of the man's finding the feminine of his own nature and identifying himself with it; similarly with the woman.

As between the masculine and feminine of our nature the true relation is *balance*. We are constantly confronted with duality, real or apparent. All conception is dual, on all three planes. Emotions and intellect have constantly to be harmonized. God is both male and female, Father and Mother. The reasoning or rational mind is to be harmonized with the passive and feminine intellect, or intuitive principle. Speaking along this line a gifted writer says:

“The development of this intuitive principle is the first step towards the attainment of spiritual life and knowledge. It is not good for

the man in us to be alone. The rational intellect in us by itself is insufficient. Hence God is represented as saying, I will make him a help, or a governing or ruling principle (as the word may mean) meet for him, or, as more literally rendered, that *answers to him*.

“Intuition is the birth or evolution of the woman in man, that which is highest and comes next to God. Its development in man is symbolized by the dove coming upon him. Of Jesus it is said, at the time of his entrance upon his Messianic work, at the age of thirty years (a mystic number), that the heavens were opened unto him, and he saw the Spirit of God descending and coming upon him in the form or quality of a dove, the Hermetic representative of the receptive feminine intellect, the intuition. It is man’s highest guide to truth either in earth or in heaven. It is the only faculty in man through which divine revelation comes, or ever has come. By means of it we gain access to an interior and permanent region of knowledge, where are stored up all the truths which ever were known or can be known.”¹

At the present time this blending of the masculine and feminine in man is expressing itself most significantly in the movement known as Woman’s Suffrage. It is apparent that this manifestation is in ac-

¹ From “Esoteric Christianity,” by W. T. Evans.

cordance with psychological and spiritual laws, and is therefore inevitable. Spirit made men and women to co-operate in every sphere of self-expression. In order that woman may have balance she needs association with the masculine mind; correspondingly man needs to be responsive to that which is intuitive and feminine, and a mutuality of adjustment follows in every instance where sincere effort is made. The German war is revolutionizing the consciousness of the world as to the working relations of men and women. Be the resistance to divine laws what it may, with the coming of peace there will be no retrograde movement.

To all duality balance is ever the mystical key. On the spiritual plane, however, we have to learn that balance consists in knowing the absolute nothingness of that which is only an appearance, such as lack, failure, sickness, fear, etc., and the absolute allness of *that which is*—Truth, Health, Prosperity, Life, Spirit. “He that hath ears to hear, let him hear.”

A noted college president has defined

education as the ability to do the right thing in the right way, at the right time. This becomes the more possible by means of an intuitive mind. To awaken intuition is the true education, because to find intuition is to find the Real Self.

“Education was supposed to be what the word radically signifies, the recalling of truths and states that belonged to a former and higher existence of man. Such was the doctrine of Plato. . . .

“All true education is a spiritual development. Spiritual knowledge is imparted, not by verbal discourse merely, but by the silent influence of mind upon mind. It is a principle that has always been recognized in the world, that one mind by the influence of its silent sphere, can lift another mind to a higher intellectual level. . . .

“This has always been a method of instruction practiced by the Hindu adepts in teaching the neophyte the principles of their occult philosophy. The *chela*, or scholar, is subjected to the psychological influence of the *guru*, or teacher, who aims to impart to him knowledge through the Universal Mind. The disciple waits upon the master *in a spirit of emptiness*, and the intellectual sphere of the teacher’s mind fills the vacuum. This is a method of instruction and of acquiring knowledge entirely un-

recognized in our western systems of instruction, but has long been known in the Orient, was practiced by Jesus, and belongs to Christianity.”¹

There is a judgment of God concerning man and every detail of life. It is the office of intuition to reveal to us that judgment, which is sometimes called the “Divine Idea.” God’s idea of man is that he is “made in the image and likeness of God.” Man’s idea of man is usually far less than this. It being true that “As a man thinketh in his heart, so is he,” he manifests accordingly.

Jesus Christ himself quoted the Old Testament thus:

“I said, Ye are gods,
And all of you sons of the Most High.”

The Divine Idea, either of man or of any detail of life, is not revealed to us through the intellect, however important is its subordinate function. Intellect is a task-master. “The school of intellect unites us to the world, that of intuition unites us to God.” Mere knowledge is not wisdom. Intellect has no wisdom of itself. Wisdom

¹ From “Esoteric Christianity,” by W. T. Evans.

is spiritually discerned. "When the Spirit of truth is come, he will guide you into all truth."

"By giving this prominence to the intuition we would not imply any disparagement of the rational intellect, for it is only through this latter that the truths of intuition can be reproduced and expressed in language. The intellect must be developed and cultivated to the utmost, not as the instrument of discovering but of communicating truth. Perfecting and combining these two departments of our being, the rational intellect and the spirit, which is the union of the masculine and feminine in man, he attains to the highest knowledge which it is possible for the human mind in this world to reach; for man thus knows God, and to know God is to have and be God, and 'the gift of God is eternal life.'"¹

Intellect deals with the surface mind, intuition with the inner consciousness. Intellect involves reason, memory, every mental faculty; intuition is inborn experience, inherent knowledge, the perception of things. "The foolishness of God is wiser than men."

Man in ever recurring frequency is confronted with two pathways. One is

¹ From "Esoteric Christianity," by W. T. Evans.

invariably the way of reason, usually of conscience and sometimes of fear. Also it is often the path of expediency and always the long, weary way of experience. The other is the way of faith, pointed out by intuition, and is the *short cut* to the goal in consciousness identical with that of the longer experiential way.

Reason is methodical and mechanical, a good servant but a bad master. Intuition is illimitable, fascinating, never twice alike, far-seeing and far-reaching, unconventional, even lawless, inspirational, brilliant, "The light that lighteth every man that cometh into the world."

Many persons are habitually intuitive but do not always realize the fact. Everything may be going smoothly and there is little consciousness of intuition, but violate it and see how quickly things will "go wrong." Every normal man expresses himself in some realm in which his knowledge acts more or less automatically, which is to say that it acts intuitively.

To the realm of original ideas intuition is the connecting link. Men of the Edison

and Burbank type are intuitive investigators. This would not be so were they dominated by conventionality or tradition. They have the courage of their intuition and act on it. The one attribute that any successful, original investigator must indispensably possess is intuition. All inventors, all great financiers, generals, statesmen, pioneers of every kind, all creative workers, are intuitive. As for wit and humor, poetry, music, art, intuition is the soul of their soul.

This regnant faculty serves the poor as well as the rich, the lowly as truly as the aristocratic, the cook in the kitchen as surely as the banker in his office. To be a faithful servant it only requires that it be master.

Intuition is the gateway to the supermental realm. It is the key of true genius for it is the pathway of true self-expression, which in turn is the secret of individuality.

Many persons, devoid of self-consciousness, in the beautiful simplicity of their nature, express themselves intuitively in perfect abandon and oblivion. The con-

versation of children often shows this to a marked degree.

“Does the skylark consider his method of expression? No; it comes with his song—spontaneously, beautifully, mysteriously, rapturously. He is a skylark. He sings. He has no need to question why. The sun might as well ask why it shines, or the stars wonder why they hang rhythmically in the sky, or the waves marvel that they beat in unison on the shore.”

There are persons who are considered failures and whose work is mediocre in fact yet who actually have the ability to express themselves in a superior way if they could do something in which for them was inspiration, in other words if they could work not mechanically but intuitively. Youth would always be intuitive were it not, through contact with older minds, sidetracked into reason. The rare voice of many a singer is ruined by teaching which substitutes mechanical for inspirational methods. Sometime we shall have a system of education which will not destroy the spontaneity and initiative of the pupil. There is a wealth of untapped resource in this field.

In his ongoing man comes to certain more or less definite stopping-places in consciousness, none of which excepting the Christ consciousness is a finality. "It doth not yet appear what we shall be."

The law consciousness, typified by the story of the children of Israel, is the consciousness of personal identity in which man learns that he must necessarily be under and obedient to man-made laws as well as to the laws of God. This is the period of self-consciousness for the purpose of existence and selfishness in general.

Coming out from under law man emerges into the realm of "grace." In this consciousness there is no loss of individuality but a finding of universality. This is the consciousness that seeks to identify itself with the community, the state, the world at large, perhaps at first for selfish ends but ultimately otherwise. Among historic characters Abraham Lincoln was a conspicuous example of this in our national life, Jesus Christ in the larger sense in universal world life.

If at any given stage of consciousness man will comply with the highest in him

his pathway will be much smoother than otherwise and his unfoldment far more harmonious and rounded. His unwillingness thus to do is what causes all the bumps, blows and buffetings of the world, the end and purpose of which are to cause him to ask himself, *Why?* and thus ultimately impel him to strive for the expression of the Divine Self of himself in accordance with the Divine Idea. Regardless of man's idea of himself, God's idea of man, remember, is that he is made "in the image and likeness of God."

Man is God *individualized*.

“Thine ears shall hear a word behind thee, saying, *This is the way.*”—*Isaiah.*

CHAPTER III

INTUITION AND CONSCIENCE

INTUITION adjusts itself with perfect precision to and in accordance with individual consciousness. Accordingly every man's description of intuition is likely to be *his* description, no two persons agreeing in their version. To each reader of these lines it doubtless has a different meaning.

Intuition has been defined in the following ways:

"A knowing."

"A conscious realization."

"A conviction in spite of appearances."

"Sense from the Universal Consciousness on the subject in hand."

"That place within where man and God are consciously one."

"That faculty of the Soul which brings man into conscious communication with the subjective mind, or Fountain of Wisdom."

"The voice of the Soul."

"The voice of Love."

"The voice of knowledge accumulated during past incarnations."

“The voice of the passive and feminine intellect.”

“The voice of Spirit in man again bringing to his consciousness that which he knew of old when he was consciously identified with the Great Central Spirit.”

“The act of the mind by which a truth is immediately perceived.”

Intuition is all these—*and more*.

The above definitions necessarily overlap in meaning. It is easier to tell what intuition does than what it is. Any definition limits it. For that reason no attempt will be made here to reduce its meaning to concrete terms. Let us rather get its significance *intuitively*. Any word is at best but a symbol of something which lies back of it. Let us open our individual consciousness to that something—the actual, the Divine significance. “The finest essences of human life are those that elude all philosophy and all language. I do not need to be told that a person is patient, or gentle, or genial if I live with him. . . . I know it without words and without analysis.”¹

¹ From “The Hidden Way,” by J. C. Street.

Man expresses himself, or may be said to function, on three planes—physical, mental, and spiritual. One of these, usually the physical or the mental, dominates the individual life. But the spiritual should dominate, absolutely. When it does thus dominate harmony prevails in the life, and inharmony when it does not. Few persons, alas! live harmonious lives.

When the physical dominates the life is governed by sex, directly or indirectly.

When the mental dominates the life is governed by reason, usually in conjunction with associated faculties, as for instance, conscience.

When the spiritual dominates the life is governed by perception. “Spiritual truth is discerned spiritually.” That is, the consciousness of spiritual truth is not a product of reason but of spiritual discernment. Spiritual truth is oftentimes seemingly at variance with reason, but the real fact is that it is reason which is at variance with truth.

As distinguished from intuition conscience is merely a mental faculty. It is

often defined as a sense of right and wrong, but there is redundancy in this definition. Conscience is a *sense of wrong*. So long as we do what we are absolutely convinced is right conscience is silent. It only agitates us as to something which we believe to be wrong. Of right and wrong *per se* conscience has no inherent or absolute knowledge.

Conscience, being mental, acts as it has been trained to act. Without training or use it becomes dormant, as witness many criminals and degenerates. Of such we say they lack moral sense.

Conscience is merely on a par with the literary or mathematical faculties. If these are unused or untrained they omit to express themselves and the person is said to be illiterate. Society tolerates illiterate persons, but as society itself suffers when persons lack moral sense in too great measure it punishes the lack by imprisoning the persons. This is following the line of least resistance but does not heal the malady. When we become sufficiently civilized to educate persons of sub-normal mentality by building them up

at the point where they are weak we shall make greater progress in eradicating the trouble at the root. If society suffered to the same extent because of a lack of literacy as it does because of a lack of moral sense it would in self-protection imprison illiterates.

A common example of conscience acting blindly but in accordance with its education is that of the youth who has been taught and therefore believes that he is committing an actual sin if he dances or plays cards. His conscience troubles him at first if he does these things, not because he is with persons not as good as he—they may be better—nor because dancing or card-playing are wrong *per se*, but because of his training. His conscience being so trained it is its office, rationally or irrationally, thus to cause him disquiet.

Conscience being like the color sense or the musical or mathematical faculties of the mind is as truly susceptible to education. Intuition, however, is not mental, it is spiritual, nor can it be trained by mental methods. In general it may be said to be untrainable. It is we who must be trained

to listen and hear when it speaks. Intuition perceives. *It knows.* It often knows in spite of visible appearances and in spite of little of what the world calls education.

Conscience may be said to reason, not so intuition. To it the why is immaterial. Yet it ignores no material fact. In its knowing it is absolute and monopolistic, even arbitrary. It is, however, not argumentative or resistant. In simple, sublime majesty its dictum is, "This is the way, walk ye in it." There is no self-importance, no high and mighty air, no arrogance, no affectation, no flourish of trumpets, no formality—only a simple, loving, positive, "still, small voice."

Most significant is it that conscience speaks negatively, intuition *affirmatively*. The person dominated by conscience may be said to resemble the mother who is eternally saying to her child, "Don't do this," "Don't do that," but who never gives the child a positive or constructive suggestion as to what it may rightfully do. The effect is to produce inhibitions in the mind of the child, to throttle its ini-

ciative, with reactions of discouragement and unbalanced unfoldment. In like manner, conscience operating apart from intuition exercises a perpetual veto. It is forever saying what must not be done, but gives no constructive or inspiring initiative because it is not its office so to do.

While the law of intuition is that it speaks affirmatively, there are apparent exceptions to this, but upon close analysis they will be found to be apparent only. The Miss Melton referred to in Chapter I was intuitively told to cancel her engagement, a direction clearly affirmative. Her depression was due to disobedience in so vital a matter. Mrs. Rangeford had been intuitively told that she should marry not Mr. Rangeford but Mr. Ambrose, whom she afterwards actually did marry.

Under conditions in which there is no occasion to speak or in which it cannot speak affirmatively the subtle sense not infrequently makes known its attitude by withholding its approval, in other words, by silence. Miss Trent had all but pledged herself to marry a certain man. Knowing something of these principles she

remarked that it was strange that on so important a matter she had received no intuitive lead. She was reminded that intuition speaks affirmatively only and that in this situation it possibly had no message for her. So impressed was she with this suggestion that she declined the proffered marriage, though in view of all the facts her decision seemed unreasonable. The fact proved to be that the man in the case was already legally married.

A vital distinction between conscience and intuition lies in the matter of precedent. Conscience walks in the beaten track, is conventional and conservative. Intuition knows no law except the law of self-expression from the highest standpoint. Though its pathway be strewn with obstacles it always knows the true short-cut and never loses sight of its high goal. This is due to the fact that it sees a condition or situation not piecemeal but in its entirety. Conscience, on the other hand, is prone to dominate because of a mere detail. For instance, the controlling reason on the part of Miss Kent for marrying Mr.

Elton was that he was religious—clearly a case of “duty,” a word without inspiration or freedom and based on conscience. Thus the woman allowed the situation in its entirety to be subordinated to a detail.

Because intuition is lawless in its procedure it may seem for a time to follow precedent and then suddenly reverse itself. A certain man residing in New York city went to business daily via the subway. Without apparent reason he was one morning impelled to go down town on the elevated railroad. Knowing these principles he was interested to ascertain, if possible, the reason of his impressions, and later learned that by taking the elevated line he had avoided an unpleasant tie-up in the subway. Many of his friends, like proverbial sheep, had blindly followed habit, and had had disagreeable and even hazardous experiences. Intuition knows no law of precedent.

Most intuitive persons are likewise conscientious, but not always. That is, conscience is usually trained and active in the intuitive person. With conscience dor-

mant, however, and the other intellectual faculties, especially secretiveness, large and acting in combination with acute intuitive sense, the resulting intelligence is of a kind which is a menace to society. If this combination be reinforced by education and refinement the person is of the criminal type known as "dangerous." Such are only brought to bay by the keenly intuitive detective.

It should be remembered that reason, conscience, secretiveness and intuition are each separate centers of consciousness or mentation. Each is capable of acting without the other, and herein is a danger with persons in all walks of life. The master secret of harmony is always *balance of action, with the highest faculty dominating*. That the criminal is a criminal is no more a matter of chance than that you and I, reader, are gifted with a sense of refinement or a desire to please.

Mrs. Beck, a woman of the type under consideration, is related to certain New England families whose members are famous in the world of statesmanship and letters. Nevertheless, for several decades she

led the police of two continents a merry chase. So uncanny was her intuitive sense that she seemed to know at sight just the persons whom she could most successfully separate from their money after first winning their confidence. Her ability to elude detectives, and if actually arrested to avoid the penitentiary, has been little short of marvelous. It is asserted that more pages of the police records of New York city are devoted to her history than to that of any other woman. At present, with a mind still keen and active in spite of her venerable age, she supports herself and blind husband by laundry and other menial work. We violate the law of our Being at our peril!

Another instance is that of Mr. Grant, a man now in middle life, who is serving sentence in a Federal prison for using the mails with intent to defraud. Of brilliant mentality and extraordinarily creative mind, there has yet been lacking on his part the moral sense essential to the protection of persons doing business with him. From the Atlantic to the Pacific and in the

countries of Europe this man has operated his get-rich-quick schemes so successfully as to enable him to live at a rate estimated at fifty thousand dollars a year. So subtle is his intuitive sense, disassociated from conscience and applied to unlawful ends, that for some weeks he made his New York headquarters next door to a famous detective agency in an office building in the Wall street region. Meanwhile it was asserted by these detectives that Mr. Grant could not possibly be in the United States without their knowledge.

In justice to this man it may be stated that he frankly admits there is something lacking in his make-up, and this deficiency gets him into trouble. He now announces his purpose of living an honest and upright life when he is once more a free man. Will the world understand that he is as truly ill (mentally) as any person in a hospital, that he is as truly crippled as a man who has lost a leg, and will it help him by true education to free himself from these handicaps?

When a man achieves success in any

undertaking it is because he *possesses sense on that subject*. Correspondingly, when he fails it is because of lack of sense on the subject.

Has it ever occurred to you, dear reader, that a man is a "criminal" because he is lacking in sense at just the point at which you possess it? How did you, for instance, acquire your active and responsive conscience? Is it not in part the result of training in past states of existence? Having learned to be conscientious in a former incarnation, should there be condemnation on your part for the man who as yet has not so learned?

It is a well recognized fact that our penal institutions do not reform, and that an undue proportion of their inmates go out into the world only to repeat their mistakes. The remedy is not in punishment but in education. Herein is the great secret of criminology. The time is coming when we shall have institutions which will truly educate the criminal at the point at which he lacks sense. There are wonderful faculties of the mind which by civiliza-

tion's present systems of education remain dormant—and for which heavy penalties are exacted of civilization.

Conscience, disassociated from intuition, and alone dominating the judgment, produces many ridiculous doctrines and absurd situations, while man's inhumanity to man through a relentless conscience has indeed "made countless thousands mourn." Volumes might be written on the tyranny of the "New England conscience." Paul the Apostle verges on the ascetic when, under the spell of a dominating conscience, he talks about women being forbidden to pray with uncovered heads or to speak in meeting. The old "blue laws" of some of our early colonies which held that a man might not kiss his wife on the Sabbath, and forbade pleasure-riding on that day, are instances of the case in hand.

Conscience, acting by itself, may become most harsh and even pitiless. The doctrine that the end justifies the means is founded on conscience disassociated from intuition, and has caused the flowing of rivers of blood. Conscience loves to lay

down rules of action for others. Intuition leaves others as free as the freedom it exercises for itself.

Conscience alone often becomes a hold-up. The key is a proper balance between conscience and intuition. In normal thought processes these two are as inseparable as the arm and the hand. Neither can say to the other, "I have no need of thee." Intuition, however, being the higher, *should dominate*. Until it does thus dominate spiritual perception is more or less dormant.

The education of conscience is a simple mental process, depending largely upon a determined attitude of mind. Herein is its tendency to develop an abnormal personal will. The process of awakening intuition, although quite different, is also simple—so simple as at times to seem elusive. This will be explained in a later chapter.

Conscience is roused by a frequent asking of the question, *Do you think this is right?* Thus the mind is challenged to its decisions. By persistence conscience learns to operate automatically so that normal

thought action becomes habitual. Children especially are so responsive to this procedure that usually no other method of correction need be resorted to.

Both reason and intuition irresistibly lead to the conclusion that there must be that within the mind of man which, without self-condemnation or injustice to others, will give him freedom and fulness of self-expression and make his life one of harmony.

“What man knoweth the things of a man
save the spirit of man which is within
him?”—*Paul the Apostle.*

CHAPTER IV

INTUITION AND CONSCIOUSNESS

IN delving into the realm of the spiritual the word *consciousness* is significant and indispensable. We have to do with various phases of both *individual* and *collective* consciousness.

It is an ancient jest that Boston is not a geographical place but a *state of mind*. The suggestion intended, however, applies equally to New York, Philadelphia, or other cities, namely, that the consciousness of a community tends to express itself in a certain type individually, and collectively through its municipal acts or its statecraft. For instance, the collective consciousness of the German people—their virtues, their vices, their sophistry, their self-pity, their arrogance—is personified in the Kaiser, and expresses itself in the German effort to dominate the world. The collective consciousness of the American people in our desire for international

justice, peace, and a live-and-let-live attitude is personified in President Wilson, and expresses itself in many ways, notably in our international relations.

The European war may be described as a clash between two states of consciousness, the lower and the higher. One thing, however, is important: While it is true that the lower can never comprehend the higher, the absolute inability of the lower to express itself on any plane but its own should not be lost sight of. We might as well rail at the turtle for not expressing a voice like a canary.

Irrespective of location or environment individual consciousness in its various phases is often most pronounced. There is the poverty consciousness, the consciousness of riches, the consciousness of sickness and the consciousness of triumph. A boy attends school and acquires the school consciousness. Later he comes home from college with the college consciousness. Should he fall in love it is apparent that he is in still another consciousness—and so on in successive stages through life. There are

those who seemingly never get out of the consciousness that something is about to happen to them bodily, or that someone is criticising them, or that they must be "cumbered with much serving," or that there is something to fear, or that irrespective of to-day's opportunities for self-expression they must be strenuous concerning to-morrow. The thing that makes one man a slave and another a master is consciousness. Yea, more, the thing that makes each of us a subject in one thing and a victor in another is consciousness.

Millions are expressing *sex* consciousness and various phases of the personal ego. On the other hand certain of the world's great ones have had ascribed to them *cosmic* consciousness, notably, Buddha, Mohammed and Jesus Christ. Cosmic consciousness is practically unknown except individually. Perhaps the most noteworthy exception to this is the instance of the Apostles who, after the departure of the visible Christ, were the collective recipients of the consciousness of the Holy Spirit, which came "as of a rushing mighty wind." Then were they

able to heal the sick, cast out devils, raise the dead, and preach with mighty power. Never again could they be the same as before!

Man may be likened to a musical chord of three notes. Musicians tell us that in every such chord there is one note, called the dominant note, which in sounding, *must be made dominant*. Should this not be so the resulting melody and harmony are less than the maximum. Similarly the spiritual is the dominant, and if the physical or the mental is allowed to be in the ascendancy inharmony follows. When the spiritual is accorded its rightful dominance over the physical and mental, however, *there manifests a maximum of harmony in the life*. But it should be borne in mind that this harmony most probably manifests as a *consciousness*, an inner quiet realization of poise, tranquillity and power to the individual, and not necessarily as something showy or impressive to others.

When they sense a thing intuitively many persons refer to the knowing con-

sciousness as existing in the region of the heart. That there is intelligence in every part of the body is generally acknowledged. Especially is this true of those regions in which gray matter exists identical with that of the brain. The most conspicuous example of this is the large nerve center known as the *solar plexus*, which adjoins the heart and with which it is closely identified in action.

The organ of the intellect is the brain. It is clear that the centre of mentation known as reason is in the brain. Phrenology locates two centers of reasoning consciousness, Causality (deductive reason) and Comparison (inductive reason) and assigns them both to the region of the forehead. But phrenology is uncertain or silent as to the location of intuitive mentation. This is partly because phrenology is founded on intellect merely and partly because the seat of intuitive consciousness is not in the brain but at the solar plexus where it may function with love—its twin. There is no faculty of the thinking consciousness which is so tender, solicitous, protective and loving as intuition.

The solar plexus is also the center of love mentation. Irrespective of the possible phases of intellectual love the only genuine love comes from the region of the heart. The heart itself is a mere muscular organ, clearly incapable of mentation. Being so closely identified with the solar plexus the heart responds with exceeding sensitiveness to every love note sounded by the love center. When a person receives news, either good or bad, concerning the one most loved the heart responds sometimes to the point of ceasing to beat, temporarily or even permanently.

It is clear that love that proceeds from the head only is not real love. No child or woman wants that kind of love. It is too cold, too intellectual, too selfish, too *heady*. The mental can never comprehend the spiritual, more than the physical can comprehend the mental. John, the disciple of love, was most intuitive. He it was that discriminated between the law consciousness typified by Moses and the intuitive consciousness of "grace and truth" that came by Jesus Christ.

The trial of Jesus was "under law," the

“perfection of reason.” The reasoning faculties, sooner or later, invariably attempt to sit in judgment on the intuitive sense. When it finds itself face to face with spiritual truth reason always wriggles, as did Pilate. The feminine side of the family, Mrs. Pilate, discerned in advance that her husband was likely to do something to his discredit and she warned him to “have nothing to do with that just man.” Being dominated by reason only he ignored advice from a woman, to his everlasting notoriety and shame.

Crucifixion means *hiding*. When intuition is ignored and mere reason prevails the higher nature is hidden. The crucifixion occurred at Golgotha, “the place of the skull.” Thus we have the meaning of the mystical saying, “Reasoning is the crucifixion of Jesus Christ,” the higher, the Real Self of us being hidden, ignored, *crucified*, when we permit ourselves to be dominated by the reasonings of the head in place of the intuitions of the heart.

Paul, unlike the disciples, was an educated man. His trained mind grasped

truth wholesale—and struck him blind in the process. His capacity, receptivity and obedience made him the greatest Christian that ever lived. The disciples were illiterate men, but possessing the quality of true receptivity they had little to unlearn. During the three years that they associated with the Master their minds were negative to his mind. This was the secret of their mystic unfoldment. Judas, it is true, became negative to minds on a lower plane, to his undoing. Except on rare occasions, however, the disciples were as true as the needle to the pole in their receptivity to the One Christ Mind. The *absolute* consciousness is absolutely negative to God only, and absolutely positive to all else.

On the part of the disciples, with the continually increasing consciousness of the Marvelous One came ever a mystic humility. They seemed gradually to cease to live on the relative plane or longer to listen to relative ideas and standards, and to become absorbed into the absolute consciousness. Their very humility as fishermen was a preparation for higher and ever higher instruction, with no interposition of

“personality,” no self-exploitation, none of the arrogance of either ignorance or intellect.

The Master did not at once teach them all he knew. With divine sagacity from time to time he gave them such truth as their consciousness was ready for. “When they could bear it,” he revealed to them the mysteries of the universe, culminating at the last hours, almost the last moments, with the highest, deepest, most potent and at the same time simplest teaching that it is possible for the human mind to receive except from the Spirit itself within. Even this he assured them should be theirs ere long.

The world has lost sight of the Master’s most mystical message, i.e., the *power of the name*, Jesus Christ. Because they had no awakened spiritual discernment by which they could perceive anything of the kind millions have read about it without ever perceiving it. How are we to have the consciousness to perceive spiritual truth if the faculties are dormant by which such truth is discernible?

Not until the close of the Master’s visi-

ble ministry was there any suggestion that the disciples understood their scriptures. Doubtless they were waiting to understand by visible demonstration the nothingness of death. Then and not until then was their consciousness such that he could "open their understanding." Yet for about three years they had been in daily association with the Master of the Ages, and were themselves destined to be regarded as among the world's greatest! Was ever situation more paradoxical?

It has been stated that Jesus Christ never gave to the world any mystical teachings other than those he had acquired from the occult brotherhoods. Even if true this is unimportant. What is significant is that, contrary to the custom of the secret brotherhoods, he taught, "There is nothing hidden that shall not be revealed," also, "He that hath ears to hear, let him hear." No free soul submits to being bound to secrecy as to high truth. Well did he know that if truth concerning spiritual mysteries was blazoned on the street corners it would be discerned only

by those spiritually awake, and even though misinterpreted by others would still be conducive to their ultimate unfoldment. They might read or hear the words, but having no spiritual consciousness would inject into them a personal in place of a spiritual construction. Thus many Bible statements have been diverted from their true and higher meaning, and most religions are an appeal to the mental rather than to the spiritual faculties of man.

Every thought has its action and its reaction. Spiritual truth is both mystical and paradoxical. The reaction from getting half truths is upon the person who gets them, and is proportioned to his unfoldment and true needs, always tending toward his greater unfoldment. If a man outgrows a religious denomination because it ceases to feed him spiritually it is no reason why that particular teaching was not beneficial to him while he was associated with it. Indeed he could not have been drawn to it had it not met some need of his nature.

§ As has been stated, the lower can never

comprehend the higher. It may scoff and sneer at the higher but as to consciousness of it there is none. While the higher may comprehend the lower, such comprehension justifies no boasting, and to those truly spiritual there comes a sense of deep but joyous humility. It is also significant that "He that is spiritual is judged of no man," as is so tersely stated by Paul.

Bible authors wrote according to their individual consciousness. Not until the reader identifies himself with the consciousness that was the writer's when writing can he discern the ideas that were in the mind of the writer. This is entering into oneness with the *spirit* of David, Isaiah, Matthew, John, Paul and the others. "The letter killeth, the spirit giveth life."

Whatever else the Bible is, it is the "spiritual natural history of man," the story of the ongoing of the human soul. It may be described as the official account and description of the various states of consciousness from the first Adam to the

“last Adam,”—Jesus Christ—and including various incarnations.

There are, for instance, those who believe that they are forever destined to “earn their bread by the sweat of their brow.” So long as they remain in this consciousness they are the living manifestation of it, according to the metaphysical law, “As a man thinketh in his heart, so is he.”

The story of Naaman the leper is the story of a consciousness which is unwilling to receive freedom from bondage through doing the simple thing, the thing at hand—and also of the beneficent result of an occasional change of mind.

The story of Jacob has its psychological correspondence in the life of the exceptional man who insists upon having his blessing from God and will not take No for an answer. Notwithstanding the wholesale outpouring of divine opulence in response to this consciousness not many attempt or find it. Jacob, through his insistence, was so revolutionized that even his name ceased to fit him and he received

a new one. Such a transformation in consciousness was true of several other Bible characters, notably Saul of Tarsus.

The story of the journeyings of the Israelites has its counterpart to-day in the minds of millions who are wandering in religious consciousness, "under law," without spiritual center, standards, or balance.

The story of Job symbolizes the inflexible consciousness of a man, who because of it, finds deliverance from many afflictions to the point where he "has twice as much as he had before." Few there be with the spiritual stability to take and to maintain Job's stand,—“Though he slay me yet will I trust in him.”

To the still rarer few comes the consciousness of Peter, which, in answer to the climax of subtle questions, "Whom say ye that I am?" replies promptly, positively, and with crystal-clear discernment, "Thou art the Christ, the son of the living God." The Jacobs, the Jobs, and the Peters may be rare but they are the ones who find within the rock consciousness upon which a superstructure of spiritual

power and efficiency may be builded. Their discernment is not by means of reason, nor through "flesh and blood," but through "my Father which is in heaven." The kingdom of God, remember, is *within*.

Some even taste the Christ consciousness! Verily these can say, "I AM the way, the truth and the life," "All power is given unto me," "I and my Father are one." Cosmic consciousness indeed!

The feature of the Old that distinguishes it in marked contrast with the New Testament is embodied in the word *law*. The feature of the consciousness of religious persons who have not yet entered into the spirit of the New Testament, however much they have of its letter, is law. The reason why people everywhere are seeking a spiritual interpretation of the times, and why the religions of the day seem so inadequate to meet the world's hunger for spiritual food, is that we have sought too much the form, the letter and the *law* of High Truth. "The letter killeth, the spirit giveth life."

Now law as the term is commonly used

is harsh, cold, inflexible, mechanical, uninspirational, disappointing and inadequate. Because they have not outgrown the law consciousness there are persons a-plenty who find their religion possessing all these attributes. Doubtless law possesses them for the reason that we, having saturated our consciousness with them, shall seek for something better. Both reason and intuition lead to the irresistible conclusion that it would be a strange god who had nothing better for us than some of the manifestations of law and justice we have known.

Moses, the law-giver, was the greatest Bible character save one. He was a singular combination of murderer, legislator, general and meek man. For about a century he was more receptive to the Divine Idea than anyone else. His legislative edicts were epitomized in the ten commandments, which are the embodiment of law. Law and edicts are indispensable to the mind dominated by no higher faculties than reason and conscience, though they be the high attributes of the mental plane. Their joint product is inevitably law. Early in his course the young law

student is told that law is the "perfection of reason." The judicial department of our government, wonderful as it is and indispensable as it may be for to-day's civilization, is ponderous, dilatory, exacting, disappointing and expensive. We also have costly legislatures constantly revising our laws, "ever coming but never arriving," eternally evolving more complications for the courts. All these are manifestations of our collective law consciousness.

However admirable in its way is the intellect that reasons unerringly from cause to effect, the possessor of such oft-times lives a narrow existence, is unmagnetic and uninspirational, and is cold, inflexible, heavy and mechanical in his thought processes. To dwell permanently in the law consciousness is to be in bondage. Such a consciousness may be a necessity in our ongoing but of itself is not a *finality*, though to many this is not apparent. Such are like the slave who was told that slavery had been abolished and he was free. There being a total absence of anything in his consciousness responding to this idea he

said, "No, I belong to Massa George." There are those, however, who are struggling earnestly for freedom. Once perceive an idea on the higher plane and it is like a light that at first is dimly seen, but bye-and-bye it illumines the whole heavens. Then we wonder why we were so long in finding it.

The law consciousness is epitomized in the statement, "Whatsoever a man soweth, that shall he also reap." It is a consciousness in which "By the sweat of thy brow thou shalt earn thy bread." It is the consciousness of "an eye for an eye, a tooth for a tooth, a life for a life."

However essential is the law to those who, as Paul says, are "under it," there are countless people who are honest not because there is a law against dishonesty, virtuous not because there is a law against adultery, or who refrain from stealing not because there is a law against larceny with penalties thereto. These often have a conviction within that there is a higher realm of existence than that dominated by "Thou shalt not." Millions are there who are

outgrowing the necessity for law as such, especially the laws of their own making.

They perceive that there is an individual realm transcending the law consciousness and that it is the realm of the Real Self, which is perfect and cannot degenerate. Whatever else it is about man that "degenerates," it is not the soul. They perceive that the soul itself is God, and cannot "sin." They perceive that they are entitled to be free from law and its consequent poverty, sin, sickness, and ultimate death. They perceive that in the (higher) law of their own Being is a pathway toward emancipation and freedom.

That pathway is intuition and is "so plain that the wayfaring man, though a fool, need not err therein."

“Sin shall not have dominion over you
for ye are not under the law, but under
grace.”—*Paul the Apostle.*

CHAPTER V.

INTUITION AND GRACE

HIGHER laws transcend lower laws, *i.e.*, they submerge or render them powerless. Herein is the secret of unfoldment.

Thomas Troward indirectly refers to this principle in citing the law of flotation: Iron, ordinarily, sinks in water. Yet if it be fashioned in the form of a boat it floats, and the law of flotation thus overcomes or transcends the law of sinking, while the iron, except in form, remains the same.

There is, as we have seen, a physical realm of consciousness. Through what he is pleased to call education man awakens from it to a realization of the higher mental realm, and thereby overcomes or transcends countless limitations of the physical plane. Later he awakens to a realization of the spiritual realm and its laws and their power to neutralize or transcend other laws, not only of the

physical, but of the mental realm as well. In this process, which is the cultivation of intuitive discernment, he learns on the one hand the nothingness of that which he had hitherto considered to be something, *i.e.*, lack, failure, sin, sickness, and ultimately death, the "last enemy"; on the other hand he learns the *allness of God*. Numerous incarnations may be required to accomplish this, but with God time is not—all is the *Eternal Now*.

The pathway of coming "under grace" is via intuition. By means of it man-made laws, one by one, become *as though they were not*, just as the child when he became a man simply "put away childish things."

Through intuition we perceive the truth of Thomas Troward's assertion that it is equally wrong to say that there is or is not a devil, and likewise that it is equally wrong to say that there is or is not such a thing as sin.

For us to cease to ascribe power to sin is to come into the consciousness in which sin "shall not have dominion over us," and therefore to cease from sin because

we see the nothingness of it. Paul voices this idea when he says, "What then? shall we sin because we are not under the law, but under grace? God forbid." The man who sins does so because of a belief, conscious or unconscious, that there is power in sin. To perceive intuitively the *absolute* nothingness of sin is to be absolutely free from sin and its results, and therefore from all karma. Our freedom from the consequences of sin is inversely proportional to our belief in its power.

Under grace we perceive why Moses, a murderer, was not called to account by the Lord for his crime, but became a great leader, and the world's lawgiver for all time.

By means of intuition we perceive why Elijah the Tishbite received no condemnation for the killing of the prophets of Baal.

Under grace we perceive why Saul of Tarsus, who was *particeps criminis* in the murder of Stephen, was not punished for it by the Lord but became the greatest Christian that ever lived, with a consciousness so changed that he had even to be given a new name.

Under law an attempt is made to "judge" and measure crime and make the punishment fit it. By intuition we perceive that no such idea exists in the Divine Mind. How can it if "God's eyes are too pure to behold iniquity?"

Through intuition we perceive why Jesus Christ said to the woman taken in adultery, "Neither do I condemn thee."

Under grace—a gift—we perceive that we receive nothing from Spirit because we have earned or deserved it, any more than we enjoy the rain or the sunshine because we have earned them. We perceive that we receive only because we know how to take; "Whatsoever things ye desire when ye pray, believe that ye have them." Jesus Christ had this perception in such measure that he helped himself to whatever he required, and no man said nay. There are those under law who wish to receive nothing they do not pay for. And alas! there are those who wish to pay as little as possible for what they receive. Simon the Sorcerer tried to bargain for the consciousness of the Holy Spirit, and came near losing his life in the process. It could

only be bestowed upon him if he knew how to take it.

Under grace we discern what Jesus Christ meant when he disposed of the question of a measured forgiveness by the *reductio-ad-absurdum* process in saying we were to forgive "seventy-times-seven," and thus put away the thing forgiven as far "as the east is from the west." We perceive that every man is forgiven when he sees that there is nothing to forgive, in accordance with the mathematical formula of the Lord's Prayer. The better translation is declarative, or even imperative; "Forgive us our debts *as we forgive*," a matter of precise ratio. Reason laboriously echoes, Of course.

In the grace consciousness we perceive why Jesus Christ did not heap anathemas upon those who arrested him, or upon Judas the betrayer, or upon those who went through the farce of a trial under law, or who instigated the crime in the beginning, and how he could say of all who participated in the assassination, "Father, forgive them, they know not what they do." Why not if he perceived the

nothingness of death, and that what they were doing was truth to them?

There are those who have a perception that there is a realm within, a realm of tranquillity, poise and power, "where dwells the soul serene," a realm from which one may draw endlessly for health, joy, necessary supply, adequacy of all good, a realm in which there is no inclination or thought of violating law, not because law exists, or does not exist, but because self-expression is found to be positive, not negative, and to consist of being in accordance with Being. If perceived at all, this realm is perceived intuitively, "He that hath ears to hear, let him hear."

Jesus Christ was not merely the promulgator of the law of love, he was the personification thereof. He had little to say as to what might *not* be done. His message was eternally, Yea and Amen. His teaching was perpetually the incarnation of the "first and great commandment." He drove it home by saying, "A new commandment I give unto you, that ye love one another." How could people love,

God with all their heart, soul, strength and mind without loving the Real Self, the God of each other?

The Mosaic commandments were negative, prohibitory. The Israelites actually had the positive spiritual commandment of love but their consciousness was ready for prohibitory forms of law only. The thing that takes us out of the old and puts us into the new "dispensation" is the perception of coming out from under law. It is present perception *in place of* former reason. This is the true forgiveness, *i.e.*, *a giving for*, a substitution.

Strange as it may seem, prostitution and forgiveness are the antithesis of each other. Prostitution is the substitution of a lower for a higher in consciousness. When the counterfeiter uses his God-given skill for the purpose of engraving a spurious note he is prostituting his abilities by a substitution of the lower *use* for the higher. Prostitution is followed by depression and ultimate degeneracy.

Forgiveness is the substitution of the higher (the spiritual) for the lower in consciousness. It is inevitably followed

by joy and exaltation. Isaiah in his perception of the kingdom of God within, says most wonderfully,

“*Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree . . . and it shall be an everlasting sign that shall not be cut off. . . .*”

“To give them beauty *for* ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. . . .”

“Thou shalt no more be termed Forsaken; neither shall thy land (consciousness) be termed Desolate; but thou shalt be called Hephzibah, and thy land Beulah; for the Lord delighteth in thee, and thy land shall be married, . . . as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.”

Hephzibah means *delight*. Beulah means *married*. That is, *in place of* the feeling of desolation, of being forsaken, separated from Spirit, we are to come into the consciousness of being one with—“*married*” to—the Universal Being of Truth, Love, and Life.

The prophet Joel, speaking perhaps more mystically but no less significantly, says:

“*I will restore to you the years that the locust*

hath eaten, the cankerworm, and the caterpillar, and the palmerworm. . . .

“And ye shall eat in plenty and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you; and my people shall never be ashamed.”

It was this realm that was referred to by the intuitive disciple when he said, “The law was given by Moses, but grace and truth came by Jesus Christ,” words among the most scientific, significant, loving and majestic ever written.

Law says, “By the sweat of thy brow thou shalt earn thy bread.” Grace says, “Take no thought what ye shall eat and what ye shall drink,” “Labor not,” “Consider how the lilies grow.”

Law says, “Flee from the wrath to come.” Grace says, “Sufficient unto the day is the evil thereof.”

Law says, “Man was made for the sabbath.” Grace says, “The sabbath was made for man.”

Law says, “An eye for an eye, a tooth for a tooth, a life for a life.” Grace says, “Love your enemies.”

Paul the Apostle is recorded as having a "thorn in the flesh." There is no clue as to the nature of his affliction, but we are told that three times he prayed to God that he might be delivered from it. The answer was mystical, "My grace is sufficient for thee." So absolute became his consciousness of its nothingness that he then says he takes pleasure in infirmities and distresses, for his "strength is made perfect in weakness." The triumphs of grace are revolutionary indeed!

The realm of grace, the Jesus-Christ realm, is an unreasoning realm, and to the rational mind, is unreasonable and unaccountable. It is the realm of quick recovery from bodily ailments and of instantaneous demonstrations of every kind. The greater our unfoldment on this plane, the more prompt our manifestations. It is the realm of good that knows no opposite. It is the realm in which there is a giving of that which is seemingly undeserved, the realm of something for nothing, of reaping where we have sowed not. It is the realm in which we discover that absolute success is the law of our Being.

It is the miracle-working realm, and the realm in which we begin to see God "as he is."

The realms of intuition, grace, forgiveness and love are identical. The father of the prodigal son, when called to account by the elder brother, makes no excuses, gives no reasons, says nothing in self-extenuation, puts up no defense. Truth needs no defense. In quiet, simple majesty, conscious of the invincibility of love, he says, in substance, "This is my son. He was lost to be sure, but now he is found; he was dead, and now he is alive. But good, bad, or indifferent, henceforth, now and forever, *this is my son.*" Such is the quality of Eternal Fatherhood!

The realm of grace and truth is for those who perceive it. It is the realm in which the higher law of intuition is *substituted* in consciousness for the lower law of reason. Jesus Christ said, "I came not to destroy the law, but to fulfill it." The realm of grace is the realm of love which is the "fulfilling of the law," perceived by those who cease to permit reason to

dominate and *let* Spirit speak through them. "Why reason ye among yourselves?"

Because grace is the realm of the *absolute* it is the realm of no forgiveness and no unforgiveness. A mystical realm, you say. Yes, but when we perceive the truth as to any mystery, the mystery ceases. Like prayer, this realm is "not the overcoming of God's reluctance, but the laying hold of his willingness." It is we that must change. "I AM the Lord, I change not."

"What is truth?" asked Pontius Pilate, reasoning as becomes a capable judge. Jesus, perceiving that Pilate lacks the consciousness to discern truth, vouchsafes no reply. Intuition has nothing to give to reason in extenuation or explanation of itself.

Truth is *that which is*, as distinguished from that which is not. But God is actually *all that is*. "I AM the first and the last, the beginning and the end." Therefore Truth is God.

It is we *who must awaken to the consciousness* of that which is.

Every scientist knows that air rushes into a vacuum with great power. That "Nature abhors a vacuum" is a trite saying. When the presence of the Master had visibly ceased among his disciples they experienced a discontinuity in consciousness which may be likened to a vacuum. Also burning within their hearts were those final pregnant words of the Master. Receptivity was then the dominant note of their consciousness, both by training and inclination. They were inspired by no other desire than to be obedient to their highest intuitions. The last mystic command had been, "Tarry at Jerusalem." (Jerusalem means, the *Self*.) They had erased "personality"—the unreal self—so absolutely that they had become the living embodiment of desire to obey. They were empty of every other interfering inclination, and so they tarried, six weeks, in "an upper chamber"—high consciousness. Who can paint the word-picture of those days as they lengthened into weeks and nothing unusual occurred? They were unreasoning and patient weeks, but never unhappy, complaining or burden-

some. And at last the coming of the Holy Spirit "as of a rushing mighty wind!" Even in the spiritual realm is a vacuum "abhorred." Absolute emptiness and perfect receptivity had *compelled* the coming of the Promised One and the infilling of their consciousness.

“I don’t care a fig what you think about the future. My duty is with this life. The future will be all right if you obey the voice that is within.”—*Andrew Carnegie.*

CHAPTER VI

ATTAINMENT THROUGH INTUITION

THE Supreme law of intuition is that *it must dominate*.

Correspondingly the supreme response is *obedience*.

Intuition is cultivated in various ways: By associating with persons who are intuitive, by reading this book, by studying the laws of intuition, and by the application thereof. The crowning law of every faculty is *use*.

We can never learn to be intuitive by denying intuition. Denial consists not merely in direct repudiation of the intuitive sense, but in disobedience thereto by ignoring it. There is no faculty of the mind that is not dwarfed by disuse. The principle involved is as simple as in the case of a man who should walk in front of an approaching locomotive with closed eyes. He would do so at his peril.

As with other spiritual faculties the cultivation of intuition is simple. Its laws are so simple and so subtle as sometimes to seem elusive. The key lies in three words: *Recognition, acknowledgment, appropriation.*

If you in no way deny the subtle sense but affirm that it is within you, and *if you are still*, you are already intuitive. Persist and you will know the true solution of your problem. To accomplish anything intuitively we are not instructed to be noisy, or clamorous, or strenuous, but *to be still.*

“Be still.”

“Be still *and know.*”

“Be still and know *that I AM.*”

“Be still and know that *I AM God.*”

Be still and know that the I AM—the heart of your heart, the soul of your soul, the being of your Being, the ego of you, the very Self of you—is *God*, and possesses the attributes of God as truly as the drop of sea-water possesses the attributes of the ocean.

Among those attributes is omniscience—all-knowing. Whether you be saint or sin-

ner, angel or devil, clergyman or thief, within the Self of you is that all-perceiving attribute of God, for God is no respecter of persons. His spiritual resources are just as truly capable of appropriation through right application of spiritual laws as a "bad" man is capable of closing the switch and turning on the electric light. The question of "goodness" or "badness" does not enter into the situation in any instance. When religion becomes a business it has its trade secrets. Herein is one of them exposed.

If a good man violates the laws of electricity in the construction of his dynamo, electricity will refuse to operate for him just as readily as it would if he were bad. The only point in any case is to ascertain the laws and apply them. "The sun shines on the just and on the unjust."

"They that do the will shall know the doctrine." Obedience to intuition is "doing the will." Spiritually all things must be done in a divine order. Knowledge is not promised before—but only *after* obedience. "To them that overcome, power is given."

Fear is negative, is neither creative nor constructive, and should never be a dominating motive for anything. Caution, reason and conscience are good servants, but bad masters. Intuition is a perfect master, but never a servant—and yet the most perfect servant, just as truly as that electricity is a bad master but a wonderful servant. “Let him that is greatest among you be your servant.” Did not the peerless, immaculate Jesus wash the feet of his disciples?

If you attempt to use intuition to the injury of your neighbor, or for your own benefit at the expense of someone else, or to accomplish things which you absolutely know to be wrong, unjust, or dishonest—then you may expect reactions. Every thought has two effects—action and reaction. There are no unpleasant reactions from thoughts of love, gentleness, justice, meekness—the fruits of Spirit.

Obedience is *stillness, receptivity, concentration, attention, recognition, acknowledgment, appropriation.*

There are certain religious denomina-

tions that require abject obedience on the part of their followers. It being a spiritual principle many natures thereby make a maximum of progress, even though the religion they receive is largely conventional and ready-made. The apt pupils through learning obedience thus become ready for still higher spiritual principles, and eventually outgrow their denominational affiliations. This is partly what is the matter with the churches. Fundamentally there is but one religion—the religion of Spirit. If the churches could eliminate fear and would see their doctrine as it actually is—a process of education and not a finality—they would speed the graduate as truly as they now welcome the initiate, thus keeping the membership channel, so to speak, open and free. Condemnation of the member who because he has learned to think for himself has thereby learned to disagree with its tenets and dogmas has never permanently helped any religious denomination. Only truth can keep any religious body alive and if the follower loses the truth by discontinuing his membership, so much the worse

for him. Through an open mind and the perception that God is no respecter of persons, here and there a member awakens intuitively to the realization that he is entitled to receive leadership and inspiration from the One Source. There is no special law for anybody. Lest they undermine their own living, however, few religionists teach anything of the kind. Nevertheless, the highest form of religion is that which instructs the initiate how to find the Christ of himself and rely absolutely upon it, and then says, Hands off. The expression of the Divine in us requires that we surrender personal opinions for the Universal Perfect Idea. The ability to stand to our intuitive leadings, irrespective of all the world if necessary, decides the matter of our ongoing.

If personal will has been dominant for a long time it may at first seem difficult to listen to intuition. Remember, however, that anybody can do easy things. To learn to discriminate between intuition and reason is one of Deity's most imperative requirements, and may be the very thing

to lead you out of your bondage. To do this the will is not to be broken, but disciplined. Your health and affairs may express lack of discrimination. They possibly shriek it to all the world—and all the world is cognizant of it except you.

Even in the midst of a busy day if you will take time to relax and sit quietly for five minutes, desiring to get your message, you will get it. Daily periods of silence at a time and place free from the discordant vibrations of other minds are indispensable to the earnest seeker.

Do not assume that the answer to your intuitive call is to be made manifest in that which is noisy or spectacular. This was the mistake of Naaman the leper, whose preliminary message came to him through the simple instrumentality of a little girl. Spiritual truth disenchant us and one of its revealings is that Spirit wastes no energy in transmitting to us our healing messages, in spite of any false notions we may have of our own importance. The responsibility is upon us of being in good receiving condition. The intuitive message is invariably simple and is simply

transmitted. Thus it may be easily overlooked. The direction usually is to do some simple thing, which thing is never an impossibility but is the *thing at hand*.

“In our search for the hidden wisdom let us study the case of Elijah at Horeb, who represents to us the method of acquiring spiritual truth practiced by the greater Hebrew prophets. When the great wind rent the mountain and broke the rocks in pieces before Elijah he could not see God in the wind, nor in the earthquake which followed the wind, nor in the fire that followed the earthquake. These were only *effects* of the divine presence in Nature. But after the fire there came a ‘still, small voice.’ ”¹

When the prophet heard that he wrapped his face in his mantle and went to the mouth of the cave, that is, he turned his inner consciousness toward the spiritual light, that he might in silence receive the message from within.

The determination to have these periods of silence and to overcome all obstacles that seem to stand in the way may be the key to your progress. You should not, however, let your inability to be alone pre-

¹ From “Esoteric Christianity,” by W. T. Evans.

vent your seeking the Regnant Messenger within at frequent intervals during your waking hours. This constant looking within for leadership and inspiration is true "praying without ceasing."

"This turning the receptive side of our mental nature towards the world of light is, in reality, the highest and most effectual form of prayer. The passive soul, with voiceless longing and in tranquil waiting, stands in silence as flowers turn toward the sun to receive its vivifying light and heat. A desire for spiritual knowledge for the sake of some beneficent use constitutes an affinitive attraction for it as certainly as a fading flower attracts the dew of heaven."¹

There is no instant in your life when intuition is not at your service, waiting to give you the benefit of its knowing. It is possible to get in touch with it while crossing a crowded thoroughfare, or while turning your head on the pillow at night. Its message is a "continuous performance." Concerning every question within the mind it always speaks, but if we have neglected it hitherto it is as if it did not speak, because our spiritual ears are dulled. The

¹ From "Esoteric Christianity," by W. T. Evans.

more we listen, the more sensitive we become to its leadings. The stiller we are interiorly, the more positive its directions. Spiritual messages are always and only for those who "have ears to hear." Intuition is in truth the voice of the Soul, the voice of Love, and the voice of God—which are identical.

"In the Silence characters are formed and developed.

"In the Silence geniuses are born.

"In the Silence great truths shall come to thee, and thy soul be blessed with the rich increase of celestial knowledge.

"In the Silence all perplexities shall vanish all troubles shall cease, all sorrow be assuaged.

"In the Silence the clouds shall lift, and the light that is ineffable encompass thy soul.

"Into the Silence and commune with Self; find there thy mission in the world."¹

The cultivation of intuition is helped by the use of simple formulas such as the following:

There is that in me which knows.

The Omnipresent Spirit of Wisdom constantly goes before me and makes easy the way.

¹ "Wisdom of the Ages."

"Sufficient unto the day is the evil thereof."

"Now is the day of my salvation."

The Spirit of Truth guides me into all truth.

I now await my Divine message. I AM still, that I may know.

I AM now identified with the Divine Idea of perfection. I AM "under grace and not under law."

I AM in absolute harmony with the law of my Being.

The Universal Spirit within me is Infinite Wisdom; I know just what to do. There is no lack and no failure.

Nothing stands between me and my own.

Some one says, "But I never use denials." Such perceive not that their very statement is a most sweeping denial. Had our thought processes always been perfect in accordance with divine standards there would be no need of denials. Every erasure of false or erroneous ideas from the mind is a denial. Did not Jesus Christ himself say to the reasonings of the rational mind, "Get thee behind me?" The man who turns to the right after having

contemplated going to the left, has denied the left. If asked if you will have tea or coffee and you answer, "Tea," you have denied the coffee. The important question is, "How shall we deny and affirm intelligently and in accordance with spiritual laws? It is for you, dear reader—the Real Self of you—to select what ideas your thinker is to entertain and dwell upon, and thus bring into visible manifestation.

The Real Self is never fearful, vacillating, resistant, proud, timid, jealous or self-pitying. We cannot imagine God as being these. God being all faith, stability, health, prosperity, love, joy, beauty and life, the Real Self of us, which is God, is these. That which *appears* to be the remainder of us is "personality"—the unreal self. This is not to be resisted or combated but simply ignored—denied—until *its nothingness becomes apparent*. It is the office of intuition to discriminate between the unreal and the Real Self.

All our faculties are God-given, and are to be redeemed, that is, they are to be

spiritualized. They are to be taken from the dominion of personal will and identified with the Divine will, taken from the domination of the physical and mental planes and made subordinate to the spiritual nature. Intuition, reason, conscience and caution must all be tied to the higher will, and be made each to take its rightful place, either of domination or subordination, as the case may be. There is perhaps no human analogy, but the process may be said to be symbolized by a territory asking admission to the family of states. It relinquishes some of its identity, to be sure, but by becoming an integral part of the whole United States it gains far more than it relinquishes.

The real redemption is not to be accomplished by walking on golden streets, passing through pearly gates, or playing on silver harps in some post mortem period of "salvation." The real salvation lies in illuminating all our faculties spiritually, which is done by discerning truth. It is knowledge of truth only which "shall make us free." The only heaven is the one we attain by unfolding to the consciousness

of it, and its doors "open inwardly." Jesus Christ made this clear when he said, "The kingdom of God IS"—not *to be*, not bye and bye, not after death—but *is within now*. We possess only as much of it as we come into a consciousness of. Denial that it now is is a sure way to shut out its present realization. "This is life eternal, *to know Thee*" (present tense). How are we going to know God and Jesus Christ except by means of those faculties capable of discerning spiritual truth? "Flesh and blood cannot enter the kingdom." That is, heaven is not discerned by expression on the lower planes. "Spiritual truth is spiritually discerned."

You may not at once know all the steps included in the solution of your problem. Intuition will usually tell you the *next step only*. It withholds the following step until you have in faith taken the first. It requires will to do the thing to-day that ought to be done to-day. Thus, "*Now is the day of your salvation.*"

Concerning any given problem or situation there is but one solution in the Divine

Mind—the *Divine Idea*. Our ideas are imperfect; the divine idea is always perfect.

Assuming that the question is as to my going to Atlantic City, there cannot be in the Divine Mind the idea that I shall at the same time both go and not go. The One Universal Mind cannot be at variance with itself. If I am to be guided by intuition I must not merely be willing but I must wish to know which it is, and must desire this sincerely, conclusively, and irrespective of the opinions of others. When it is made apparent I must be obedient, otherwise I am simply dallying with intuition and thereby risking my future perception of its leadings.

Spiritual laws are the incarnation of love yet they are stern, and attainment is reserved for those who are sincere. The spiritual pathway is not a diversion, nor a pilgrimage in search of novelty. There is no attainment through mere curiosity, with the idea of accepting or rejecting the dictum of intuition at our pleasure. This would be a prostitution of the highest in us. Thus there would be a "house divided against itself," leading only to confusion.

There should be a suspension of personal will. The fact that I do or do not wish to go should for the moment be held in abeyance. The desire to go may on the one hand be so identified with personal will as to over-ride all intuitive leadings. On the other hand it may be the voice of intuition impelling me to go, my only hesitation then being because of conscience or fear, or both.

No hard or fast rule can be laid down for all cases. There are times when, desiring to go to Atlantic City and knowing no reason to the contrary it is well to assume that the very desire is intuitive and to be obeyed. If there be an entire readiness to be shown to the contrary it will often turn out under these conditions that to go is the way of faith. Because faith is creative it is always handsomely rewarded.

It is sometimes helpful to demand to know *conclusively* what to do. One way to accomplish this is for me to assume that I will remain where I am until conclusively shown to the contrary, an attitude which has solved many problems for many

people. This brings the will into play and helps to maintain a positive attitude of mind. Concerning to-day's responsibilities, the quiet acceptance of them as all good, amid to-day's environment, and assumption that as soon as necessary we shall know intuitively and conclusively of any requisite change, is one of the surest ways of intuitive unfoldment. There is no "rule of thumb" by which we may of a certainty detect the voice of intuition. It is *a knowing*.

Among those "negative in consciousness" are persons habitually apologetic or frequently asking advice. Such for the time being have lost their intuitive leadings. This may occur through personal will or excessive reasoning, or both. Thus do many men "lose their grip." Bodily weakness or financial reverses are among the outward manifestations of such states of consciousness.

The negative mind is negative where it should be positive, and positive where it should be negative. It is timid, appre-

hensive, vacillating, and imagines impending calamities. The negative mind sees the problem as a mountain. By resolutely summoning all our reserve forces to the attack, however, lo! it is only a mole-hill. The problem in fact may not have diminished in size. It is we that must change in consciousness through becoming positive in place of being negative.

The anvil, though scarcely more than a mass of iron, is negative to the hammer. The hammer, though relatively small, is of tempered steel, and is positive to the anvil. *It strikes the blows.*

No problem is given us but there is that within us which is greater than it. No problem is given us but has a spiritual solution.

No progress in consciousness is made by trying to analyze or find the source of "sin." Sin is "whatsoever is not of faith." Why search for that which is not? Faith is the *only* creative power.

Like the chain that parts at the weakest link, each of us has his troubles at the point where he is most negative—and

everyone is negative at some point. Also with regard to some one point everyone fluctuates, being negative to-day and positive to-morrow. It is at just these points that intuition is faithfully seeking to help and is ready to be of the greatest service. That *one may acquire his greatest strength and achieve his greatest victories at the point at which he was originally weakest* is a mighty spiritual truth.

Surpassing as is this fact it is an even greater truth that in the great cosmic movement — the Divine Order — every human being has his own individual work to do. When you come to think of it it is inconceivable that it could be otherwise, every man being the expression of a Divine and perfect idea. This means, dear reader, that in a sense, the universe will be incomplete until you find and do your true Work, and that in the doing you will know absolute joy, peace, harmony and satisfaction. It means that if all the world should attempt your work and fail at it, absolute success in it would be yours, for in the doing would be the fullest expres-

sion of your Real Self. To find for you your true individual place and work is the office of intuition.

The negative mind is an "uncentered" mind. We are to be negative to God only, *i.e.*, we are to be dominated by—receptive to—the Universal Mind only, the Christ mind within. This is being *centered in consciousness*. The pathway is via intuition.

The positive mind is magnetic. It *draws* its own. No mountain, no river, no plain, no depth, no height, is too great to prevent the positive mind from attracting its own.

"Nor time, nor space, nor deep, nor high,
Can keep my own away from me."¹

Compromise means complications. The spiritual mind is the positive mind. Nothing is promised "him that wavereth. Let not that man think he shall receive anything of the Lord." Also there are times when you are simply to "stand still and see the salvation of the Lord,"—not necessarily the deliverance as pictured by your

¹ From "Waiting," by John Burroughs.

reasoning mind but according to the perfect idea in the Divine Mind. "Having done all," you must *stand*. "Be steadfast, unmovable." The greater seems the apparent calamity impending, the nearer is your deliverance.

"The highest inspiration usually comes from the wail of despair, and those who weep are often close upon the confines of great joy, love, peace and perfect rest."¹

Paradoxical as it may seem, intuition is largely what we make it. If we are habitually thorough, it is thorough; if we are superficial only, alas! it seems superficial; if we are unstable, it is unstable; if we are obedient, it is obedient; and if we are in dead earnest, it is in dead earnest. In sublime wisdom it adapts itself to our individual consciousness. In the language of a great teacher,

"When leaned upon, believed in, stood by, the Heavenly Trend shows forth plainly. When the ways against the Heavenly Trend are tampered with they crush like millstones."²

¹ From "The Hidden Way," by J. C. Street.

² Emma Curtis Hopkins.

Bondage is enduring what intuition rejects as unnecessary or unworthy. Misfortune is due to failure to stick to the things of Spirit as revealed through intuition. In being born into the spiritual realm there are birth-pains as truly as in the physical birth. But "the greater the victory, the greater the glory." What if there does come a dark hour when failure seems inevitable? The urge for fuller and larger expression is always the divine urge.

When you have arrived at this point know that in accordance with the laws of mind, victory is now inevitable if you but persist. "This way is closed to doubters only." Because under these conditions victory is so signal, history is full of its examples. Sheridan's "Face the other way, boys, we're going back," and Grant's, "I propose to fight it out on this line if it takes all summer," partake of this consciousness. Even Napoleon knew the principle when he said, "If there is one soldier among you who would kill his emperor, let him fire." Among the scriptural expressions of this idea are: "I will give

you a mouth and wisdom which all your adversaries shall not be able to gainsay nor resist," "No weapon that is formed against thee shall prosper," "Though he slay me yet will I trust in him," "I can do all things through Christ which strengtheneth me."

"When the way seems blocked and there seems no way of escape, then take courage and push on, go forward. There is no other way to go. Be sure just then that deliverance is near.

"In such a situation never take counsel of common experience. This is no common situation. The more extraordinary it seems, the more extraordinary will be the wisdom and power that will come to meet it. The voice of the world is, 'You are in a pretty fix!' 'You are gone, surely!' 'Now don't you wish you had left well enough alone, and stayed where you were?' Common experience may suggest a compromise, or that it is better to surrender than be destroyed. Divine counsel is, *Go forward*. Never give up. Never surrender. Never compromise. Under the divine direction, command a way to open through the sea, through the apparently impossible. When they told Napoleon he could not pass the Alps with his army, he replied, 'There are no Alps!' He passed them. In his mind he removed them.¹

¹ From "Go Forward," by F. S. Van Eps.

To be phased is not to have come into the stability consciousness. It is apparent the key is in the will. Because the will is so imperial the reactions from its perversion are correspondingly severe. Spirit does not lend itself permanently to our mere manipulation for the accomplishment of personal ends.

It is in connection with the will that there come the most subtle and alluring suggestions to depart from the intuitive path. A little self-analysis is quite likely to reveal that you are really doing, not what Spirit through intuition is telling you to do, but what you want to do, or even what you have decided God *ought to want you to do*. Such are the subtleties of the reasoning mind.

“Sometimes we get into prisons, like Jeremiah thinking he was doing God-service and surprised to find himself a martyr. If he had only just known he was *not* doing God-service! He was merely thinking he was. His *modus operandi* was only caught from his own mind. ‘Who is this that darkeneth counsel by words without knowledge?’ ”¹

¹ Emma Curtis Hopkins.

It is useless to say we have faith and then act to the contrary. In finding and doing what God actually desires and through intuition tells us to do is there healing of body or affairs. Also every time you solve your problem by means of spiritual principles you help the collective consciousness of the world as to that kind of problem. "No man liveth unto himself." Everything done on the human plane is by the co-operation of man and God. When men individually "do the will" then is the healing of the nations. Primarily the way to solve the international problem is for you and me to solve our individual problems.

It often happens that to be guided by our intuitions is to do the thing that appears to be so radical that we hesitate. We must not be dominated by "appearances" however, but by "righteous judgment"—the judgment which is the perception of truth from within and not from without. "The secret of things is from within." Intuition may be leading you out of your present environment, away from

persons with whom you are associated, and into an absolutely new realm—one so wonderful and transcendent that you have no present conception what it will mean to you. At all events, *there is nothing to fear.*

Premonitions of impending calamity should be emphatically denied. The future is builded out of the present, and the very purpose of the premonition is that we may use the present in order to avoid in the future that which might otherwise be calamitous. The power of thought is given us not merely that we may create, but that we may eradicate any and every false or negative condition.

The giving of reasons on the part of the intuitive person is usually a mistake, and indeed may be fatal to the success of the thing at hand. To give a reason is oftentimes to set up a defense. Truth needs no defense. If I have the truth it is for me to act on it. The results will be self-evident and self-vindicating.

There is sometimes a belief that to defer to intuition is to depreciate one's self or in some way to suffer loss. The truth is the

reverse of this. Among the keenest of human suffering is that occasioned by self-depreciation, self-pity, or self-condemnation. In its emancipation from all these obedience to intuition is often revolutionary. Verily it is a case of "He that loseth his life shall find it." Not to be obedient to intuition is to lose the individuality one already has, for of all faculties intuition possesses most the quality of individuality. Jesus Christ was the most individualized man the world has yet known, and the most intuitive.

Ultimately, having been obedient, we realize that we have done the only reasonable thing, and perhaps wonder how we could ever have contemplated doing anything else.

Your intuition is primarily for your leading alone. Of no other faculty of the mind is this so true. It is therefore not for any person of mature years to be habitually negative to the mind of another.

Many a wife becomes a chronic invalid for no other reason than that she has become habitually negative to the mind of her husband. The law of intuition is the

law of individuality and we ignore it at our peril. The time even comes when the mother-bird sometimes pushes her young out of the nest that they must of necessity learn to fly.

General Grant listened to his advising generals and then issued his orders according to his own leadings. Queen Isabella of Spain declined to let others do her thinking for her. Many have to learn what this means. With some minds if not done intuitively it would merely lead to stubbornness. In no event, however, is intuition cultivated except by thinking our own thoughts and expressing individuality in our lives. Compromise at this point often means complications in affairs, health or finances.

Whatever the seeming exceptions to the individuality of intuition they are more apparent than real. There may be an intuitive knowing on the part of one person for another in the case of parent and child, husband and wife, teacher and pupil, lawyer and client, partner and partner. I might know intuitively, for instance, that you should take better care of your health,

or pay your debts, or that you have been disobedient to your intuitions, or that you should rid yourself of a false friend.

Those negative in consciousness find that intuition often comes to their aid by the suggestion to seek advice, the adviser indicated being a person of positive and intuitive nature—just the kind to be most helpful at such times. A conference under these circumstances is worth all it costs of time, money or effort. Many a sickness is thus avoided, many a financial calamity averted, many a problem solved. Perhaps the greatest possible kindness that can be done for you, dear reader, at such a time, is to help you to the point where you again become conscious of your own intuitional leadings. Spirit cares far more for intuition to be aroused and obeyed than for your freedom from problems, or your possession of gold or even health.

While I might with benefit advise you generally or even specifically there is a point beyond which I cannot go, for the self-evident reason that no one else can live your life for you. When you unmistakably get your intuitive leadings you

should follow them even though they are at variance with what others conceive to be their judgment for you. Thus is the individuality of your own intuition vindicated and established.

There is a subtle danger alike in seeking to dominate or in becoming negative to the mind of another. This is obviated by holding in mind that *only the Divine Idea manifests*, the suggestion being, of course, that "personality" is thus subordinated to the Divine Mind. In the larger sense the time must inevitably come, in this incarnation or in some other, when each must learn to rely on Spirit within only. "All thy children shall be taught of the Lord." More persons fail, however, in an unwillingness to seek or receive help when they should than otherwise.

It is seldom that two or more persons can co-operate intuitively for any long period of time. The reason is that through intuitive unfoldment each becomes so individualized as, in a sense, to become a law unto himself. This does not mean that we are thus less loving or more selfish

or indifferent, but that we are guided less and less by mere personal opinions, and more and more by Divine Mind. Intuition's sway is monopolistic. Successful intuitive expression requires that we be negative to intuition only.

It is noteworthy that Mr. Norbelle, referred to in Chapter I, could not co-operate with Mrs. Norbelle in stock speculation. When he attempted to follow her advice his mind became negative to hers instead of to his own intuition, and thereby lost its initiative. Nor could Mrs. Norbelle successfully co-operate with either of the two men. Her thought processes were so at variance with theirs that as soon as she began to reason as to their procedure her thinking dropped thereby to the mental plane and she lost inspiration.

In a partnership it often occurs, for instance, that one is the better financier while the other is superior in technical knowledge, in which case the one most intuitive as to finances should be deferred to as to them, and vice versa. In the larger sense, each, by associating with a mind strong to the point of intuition as regards

a certain line of action, thus has the opportunity to become trained in the line in which he is individually weak. Not every one is big enough to take this attitude, however. It sometimes occurs, of course, that the pupil outgrows and surpasses the teacher.

If you and I are guided in our relations by our intuitions such a thing as a quarrel or even a disagreement between us will be impossible. This holds good in all relations of life and is true even though we simply agree to separate. Much more is it true if we are to co-operate. The reasons for this are:

(a) In the Divine Mind there is but *one* idea in regard to our relations and it is manifestly impossible for the Divine Idea to be that we shall both agree and disagree. The Divine Mind cannot be at variance with itself. Its ideas are perfect. Our ideas, based on precedent and wrought out more or less through reason, are imperfect. Therefore it is for us to ascertain by means of intuition just what is the Divine idea as to the situation in hand.

(b) If you and I are true to our high leading we shall perceive this Divine Idea. Then both of us working from the same standpoint, with the one idea in mind, it is self-evident that there can be only harmony in our relations. This is as inevitable as the mathematical axiom, "Two things equal to a third are equal to each other."

In order to conform approximately to fixed standards the tailor must from time to time fit and adjust the new garments. In order to build the railroad or the skyscraper in accordance with plans and specifications the engineer is constantly making measurements and consulting his drawings. So each day we should get in touch with the Divine Idea of life and its details, lest our personal will and imperfect ideas creep in and retard us.

What constitutes the Divine Idea is not revealed to us in its entirety, but only as we can assimilate it. Daily it will unfold like the rose. Spirit operates in the Eternal Now. It crosses no bridges in advance. We in our busybody solicitude,

in our self-importance, in our vanity, in our arrogance, are forever neglecting the Now and its resources in order that we may spend the thought forces of to-day living in an imaginary future that may never materialize, least of all in the way anticipated by us. Thus do we rob the Now and neglect to enjoy the sunshine of to-day, to speak the cheering word of to-day, to use the abundance of to-day. Such are the imperfect ideas that shut out from our consciousness the Divine Idea of perfection.

When we reverse the process and through intuition become receptive to the Divine Idea we are shown the *next step*. The step beyond, however, is hidden until we have brought it into visibility by taking the first step in faith. Intuition is ever ready to solve the deepest problems by revealing the step for to-day, even if that is only to "Be still and know." It is ready when we are ready—but not before. Spirit can wait—through many incarnations if necessary. With Spirit there is only the Eternal Now and time *is not*. Our visions

will be brought into visible manifestation only through learning to use the Now aright.

You say, dear reader, that this seems hard and that God seems cold. Back of Divine law is love, and love alone. Back of the fact that fire scorches is the beneficent fact that it warms. Back of the fact that the man doubtless will be killed if he jumps from the precipice is the fact that the law of gravitation is indeed good. If we trifle with Divine laws we are likely to find them dynamite as well as dynamic.

Intuition is the pilot that leads us out of much bondage arising from the complicated relationships of modern civilization. These appear in great variety, from those having their beginnings in most loving ties to extreme cases amounting to veritable vampirization or hypnosis.

Aside from relationships in which one person may rightfully exercise authority over another, as in that of parent and child, no person should ever dominate another to the point of inhibition of the

will. It is at this point that hypnotism has its beginnings, and the pathway of hypnotism is the pathway of death.

Those awakened intuitively sometimes observe a sense of depletion following close association with certain persons. This may occur to the point that mere presence in the same room is followed by unpleasant reactions. While no one should surrender to such conditions irrationally nor yield to supersensitiveness, actual intuitive warnings are violated at our peril.

Not infrequently two persons are involved in a relationship in which one has become so negative to the other that the individuality of the former is submerged. The mind of the latter is most probably positive, dominant and selfish. It *absorbs*, albeit unconsciously. The other is of the temperament that *gives* to the point of depletion. Many blond persons are of this type. Their magnetic radiations become so drawn upon that they suffer mentally and bodily. Numerous cases of physical disability originate in this way. The remedy is other companionship and either permanent or temporary separation from

the presence of the depleting person. This oftentimes the latter resists. The cause of such a relationship may be found in violated intuition; the remedy, obedience thereto. Usually the remedy is intuitively known to the sufferer. The will to be obedient is of itself healing.

In all cases of mind-domination each person involved is in bondage, though not of the same form. Because of the oneness of all mankind there is a certain unity even in bondage, but it is mainly the unity of remedy. The solution which is right for one is inevitably right for the other. The Divine Mind cannot be at variance with itself. The initiative as to the solution lies with the one most intuitive, and in applying it he is *helping both*. With possibly few exceptions the initiative lies with the person dominated. Spiritual awakening brings larger responsibility, but the pathway of intuition is ever the pathway of faith.

Consider intuition as personified in Wisdom and as speaking in the following

lines, and observe how they take on a new significance :

“For Wisdom is better than rubies, and all the things that may be desired are not to be compared to it.

“I, Wisdom, dwell with prudence, and find out knowledge of witty inventions.

“Counsel is mind and sound wisdom. I AM understanding. I have strength.

“By me kings reign and princes decree justice.

“By me princes rule and nobles, even all the judges of the earth.

“Riches and honor are with me ; yea, durable riches and righteousness.

“My fruit is better than gold, yea, than fine gold, and my revenue than choice silver.

“I lead in the way of righteousness, in the midst of the paths of judgment ;

“That I may cause those that love me to inherit substance, and I will fill their treasures.

“Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors.

“For whoso findeth me findeth life, and shall obtain favor of the Lord.

“But he that sinneth against me wrongeth his own soul. And they that hate me love death.”¹

“For the Wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy.”²

“There are few that realize . . . what America will yet do ; but the divine appointment of that participation will become manifest in a series of world-changes, in a world-union and an ultimate world-happiness, that are quite beyond the present understanding or belief of either religion or nations.”—“*Woodrow Wilson and the World's Peace,*” by George D. Herron.

CHAPTER VII

INTUITION AND THE TIMES

“WHEN revolutions occur it is man’s laws only, not God’s, that are affected. This is because man’s laws are not laws at all, but merely attempts to establish something as law. God’s laws, on the other hand, are not subject to revolution. They are made right in the beginning, and are unchangeable. Man’s only connection with them is to discover them, apply them and conform to them. No nation or community could be so ignorant as to try to start a revolution against the law of gravitation, but revolutions will continue to occur so long as men set down their opinions in a formal way and try to dignify them with the name of the law.”

—*Ellis O. Jones, in LIFE. (New York.)*

This is the statement of a transcendent truth which would do honor to any periodical printing it, and is especially noteworthy coming as it does from a humorous magazine. It should be a marker in every man’s Bible. If the nations of the earth

could in truth know that "Man's laws are not laws at all, but merely attempts to establish something as law," the millennium would indeed be at hand. Here is the key that unlocks the inequalities, the injustices, the failures, the defects, of the the civilizations of all time, likewise the weaknesses of present day political, social, industrial, marriage and educational systems. It must have been some such idea that prompted Lincoln when he said, "I do not know anything about God being with us, but I am fearfully interested to know if we are with God."

The trend of our ongoing in the various states of consciousness is ever upward, if not in the visible body then in our invisible existence. Visible birth is death to an invisible world; death of this incarnation is birth into an invisible world. Bearing in mind that with God *time is not* we perceive the meaning of the words of Jesus Christ when he said, "Before Abraham was, I AM." As you, dear reader, are now, you are the product or manifestation of all you have ever thought or learned

in past incarnations, plus what you have acquired in this.

The beginning of human existence as we know it is referred to in the Bible as that of the "first Adam." The goal or ultimate end of existence (of the realization of which we are capable) is the consciousness of the "last Adam"—Jesus Christ—in which consciousness we too can say, "I and my Father are one." Previous to that point we are in the realm where it seems to us that God and we are two, any realization of unity being less than absolute.

That Adam-consciousness in which man awakens from the plane of the dumb brute to the realization of being something higher is eloquently portrayed in the lines of Hugh J. Hughes:

"A shape looked up from eating herb and grain.
It chanced to see the stars, and with that look
Came Wonderment, and Longing in its train.
The food untasted lay. A beating pain
Smote at its forehead, but it looked again
And yet again, and then it thought.
Lo! Man stood upright as the stars did wane."

Every human being is expressing himself at some point on the pathway leading

to the consciousness of the second Adam—unless indeed he has already attained that consciousness. The Bible is the story of this ongoing of the soul in its visible incarnations.

It should be borne in mind that *man physical* manifests on this earth in countless millions, *man intellectual* in fewer millions, and *man spiritual* but rarely. Indeed the one signal instance of the *absolute* spiritual consciousness of which we have any record is that of Jesus Christ. There are many persons, however, in whose lives the spiritual nature is more or less dominant. Abraham Lincoln was a conspicuous example of this type.

Nature, Spirit, God, call the First Cause what you will, continually brings to each man by means of his own thoughts just those experiences and lessons that tend toward his normal unfoldment, at the same time leaving him free to express himself without interference with his will. Lest man become a mere automaton God does not compel his obedience.

Everything done on the human plane is

by means of the co-operation of man and God. Man cannot breathe or wink an eyelid without using God-power. God, being invisible and universal, has no means of expressing himself in the realm of humanity except by personifying in man, and actually does nothing otherwise.

For instance, the silent thought-call and collective cry of a multitude of enslaved Afro-Americans contributed toward the coming into manifestation of Abraham Lincoln, even as the Jewish race for centuries consciously "held the thought" that they should eventually be the progenitors of the visible Messiah. The woes, the sufferings, the tragedies of the black man had their echo in the throbbing heart of the Great Emancipator, and indeed were out-pictured in his life and death. Thus do man and God co-operate in every variety of manifestation.

Through unerring application of these laws Emperor William of Germany is the principal human factor, instrument and agent in whom is concentrated or personified the sum total of the virtues and weaknesses of the German nation. A similar

statement may be made with regard to President Wilson and the American nation. Each is, for the time being, the personification of the collective consciousness of his people.

By those deficient in the perception of spiritual attributes Mr. Wilson has been criticised, maligned and misunderstood. He has been accused of lacking imagination, mental elasticity, the gift of government, the ability to lead or to interpret the spirit of the people. The truth is that all the time he has discerned not less but more than his critics, that he is possessed of not less but more scope, vision and statesmanship than they have had the perception to appreciate.

At crucial times, when confronted with international crises, when most men would be prone to seek the advice of other minds the President goes by himself, it may be for a long walk or ride in the country. After the sending of a certain important note to Germany he retired to the White House and was not seen for two whole

days. When he returns from these periods of solitude his mind is made up and nothing can change it. As to the matter in hand he has been receptive to the Divine Idea. He then acts fearlessly and consequently with power. This process gives him his serenity, poise, and apparent indifference to criticism. Also it explains the buoyant health of a man in many respects far from rugged.

At the beginning of President Wilson's second administration the New York *Evening Post* said:

"We see him gifted in speech; with few close personal friends; stoical in adversity; modest in victory; silent under abuse; resolute to the point of being obstinate; often too slow though sometimes swift as light; an idealist, but also a prudent and adroit man. He undoubtedly has a passion for the high things of the United States. . . . Whatever he has done or failed to do he has made the American Presidency glitter beyond any throne."

These are the *characteristics of a man distinctly intuitive*. With thought-processes entirely at variance from those of the

typical politician and often not in accordance with those of the typical statesman, President Wilson has piloted the nation through many international situations both complex and delicate, and done so at times with a cleverness and an insight almost uncanny, yet with a foresight little short of divine. This has been explained in many ways, but the secret is intuitive consciousness. No public man since Lincoln has been the embodiment of intuition as fully as has Woodrow Wilson. — *in fact*

A recent writer, speaking of President Wilson, whom he calls "our first international statesman," pictures his intuitive spirit in the following vivid and vigorous language:

"So far from being a materialist, his advocacy of a world-democracy is in order that there may be a sphere for the true spiritual enfoldment of both the collectivity and the individual. It is for this he has set before the single soul, and before each citizenry, the goal of a just and joyous society of nations. . . .

"Our President, acting now with such creative comprehension, is able so to act because he awaited the precise psychological moment. He studied the dial of the world's destiny; he

watched the hands on the clock of God. With a patience as wise as it is magnanimous, with a spiritual shrewdness that reveals his kinship with Moses and Cavour and Lincoln, with a prescience that appears nearly supernormal, he held broodingly and bravely to his appointed times. . . .

"Ere long we shall perceive that there is not in all history a case of a nation being so adroitly and sublimely led out of one state of mind into another, and led with such psychological perception and mastery. If the nation, like the individual, has a subconscious mind, apparently it was this man alone who entered into it, so far as America was concerned—not entered only, but brought its deep-hid desires to the threshold of practical politics, and translated them into conscious democratic purpose. . . .

"And although Germany has lost and humanity won, it is through the miraculous tact, the international statesmanship, that held sway over this one man's onward and unchanging purpose. . . .

"He knows, too, how to dispense with banners, and how to accord his most revolutionary measures to the 'still, small voice.' His largest intentions are hid within himself; he tells as little as possible beforehand; he prefers to let his mind be revealed by results rather than promises."¹

¹ From "Woodrow Wilson and the World's Peace," by George D. Herron.

The New York *Times*, under the caption, "Wilson has the New Will," prints an interesting article in which the distinction between the spiritual consciousness and that of the rational mind is, perhaps unwittingly, set forth as follows:

"Charles Gray Shaw, Professor of philosophy at New York University, sees a new 'will' typified in certain of our citizens, notably in President Wilson.

" 'The new psychology,' he told his class, 'has discovered the new will—the will that turns inward upon the brain instead of passing out through hand or tongue. Wilson has this new will. To Roosevelt, Wilson seems weak and vacillating, but that is because T. R. knows nothing about the new will. T. R. has a primitive mind, but one of the most advanced type. In the T. R. brain, so to speak, will means set teeth, clenched fists, hunting and rough riding.

" 'Wilson may be regarded as creating the new volition or as having discovered it. At any rate, Wilson possesses and uses the new volition, and it remains to be seen whether the political world at home and abroad is ready for it. Here it is significant to observe that the Germans, who are psychologists, recognize the fact that a new and important function of the mind has been focussed upon them. The Germans fear and respect the Wilson will of note-writing more than

they would have dreaded the T. R. will with its teeth and fists.' "

All is in accordance with law. It has not merely happened that Woodrow Wilson is President of the United States during these crucial and convulsive times. The votes that placed him in the executive chair at Washington were but the visible product and manifestation of the One Invisible Power operating through human agencies as a medium or channel.

Mr. Wilson's errors have been the mistakes of a man conscientious and sincere feeling his way intuitively amid new and colossal problems and responsibilities well-nigh unthinkable. It is a safe assumption that no man has regretted those mistakes more than he. Even if there were mistakes, or if his friends misunderstood and the nation criticised, or if in all the world there was no one who perceived, sympathized and appreciated, still he must "tread the winepress alone." For the intuitive way is the individual way. One must go alone and yet not alone. Its path is never wide enough for two to walk

abreast. The compensations, however, are beyond compare. If in fact there be no loneliness like the loneliness of living up to one's ideals in the face of misunderstandings, criticisms, condemnation and hostility, then the more true is it that there is no comradeship like the consciousness of the presence, approval, co-operation and love of Spirit.

Lincoln knew this aloneness, and in this respect no one has more perfectly interpreted Lincoln than has Woodrow Wilson. It requires an artist to discover an artist, a genius to interpret a genius. When, through the Lincoln Farm Association, the log-cabin which was Lincoln's birth-place became a nation's shrine, President Wilson, in his speech of acceptance, said:

"I nowhere get the impression in any narrative or reminiscence that the writer had in fact penetrated to the heart of his mystery, or that any man could penetrate to the heart of it. That brooding spirit had no real familiars."

"I get the impression that it never spoke out in complete self-revelation, and that it could not reveal itself completely to anyone. It was

a very lonely spirit that looked out from underneath those shaggy brows and comprehended men without fully communing with them, as if, in spite of all its genial efforts at comradeship, it dwelt apart, saw its visions of duty where no man looked on. There is a very holy and very terrible isolation for the conscience of every man who seeks to read the destiny in affairs for others as well as himself, for a nation as well as for individuals. Their privacy no man can intrude upon. That lonely search of the spirit for the right perhaps no man can assist. This strange child of the cabin kept company with invisible things, as born into no intimacy but that of its own silently assembling and deploying thoughts."

Among the items in public print indicating the German consciousness the following are selected as typical:

" 'Our emperor, our chancellor, our leading men, like our people, have no equals,' said Dr. Lasson, professor of philosophy at Berlin.

" 'We are the salt of the earth,' the Kaiser assured his subjects; also, 'the German people will be the rock of granite upon which our Lord God can build and complete the work of culture in the world.'

"In 1891, William said to his soldiers, 'Body and soul you belong to me. If I command you

to shoot your fathers and mothers . . . you must follow my command without a murmur.'

"At other times he said, 'Only one is master in this empire, and I am that one'; 'It is my business to decide if there shall be war'; 'You must all indeed have one will, but that is my will; there is only one law and that is my law.'

"When he declared war in 1914 he said, 'On me as the German Emperor the spirit of God has descended. I am his weapon, his sword, his vice-regent.' "

It should be borne in mind that, irrespective of our ideas the above is (or was) truth to its authors and to a large portion of the German people.

We assume that we are in a higher consciousness than the Germans, but it is well not to forget that the contrary is assumed by them. It is evident that the assumption alone is not conclusive evidence in either case. Who is to decide this? and by what standards is the decision to be made? That cause which most perfectly "discovers God's laws, applies them, and conforms to them" must ultimately triumph, irrespective of physical might or even apparent physical victory. That cause which is merely "attempting to establish

something as law" must inevitably discover how puerile in fact is that attempt. Speaking along this line Henri Bergson, the French philosopher, says:

"Militarized Germany lives on the Bismarckian ideal that might makes right, and she practices the cult of brute force. France has the ideal of justice and liberty on her side. Her ideal will kill the German ideal."

The law is, as we have seen, that the higher transcends the lower. The consciousness, or as Bergson terms it, the "ideal" of France, England, America and the rest will, assuming that it is in harmony with God's laws, transcend or "kill" the German ideal.

It requires no prophet to perceive that with a change in the collective consciousness of the German people will inevitably come a change of leadership. Our "Schoolmaster President," while forced to wage war against Germany, with an intuitive perception of these principles, has left no stone unturned to educate the German people to a higher consciousness. History affords no more interesting or significant

instance of a nation's ruler applying a far-reaching spiritual principle in international affairs than that of President Wilson's drawing the line of demarcation between the attitude of the German people and that of its leaders. Whatever else the German war is, it is a war of education. Since the Lusitania occurrence and all through the period of much ridiculed "note-writing" the President has never lost sight of the world-wide educational responsibilities of his exalted position. That those efforts should at times meet with resistance and even venomous opposition is merely evidence that the vitals of Prussianism have been reached. Lower realms of consciousness, when in danger of dethronement, are ever ready to resort to ridicule, treachery, cruelty, even crucifixion, if seemingly thereby their reign may be perpetuated. Woodrow Wilson by his educational policy is doing more to win the war and establish the world's peace than as yet appears. It being true that "They that take the sword shall perish with the sword," it may be that when Prussianism is defeated—and defeated it will be—that

the final and real victory will prove to be a non-military one.

Unity is a fundamental spiritual principle. Its antithesis is separation. The rational mind is eternally seeing differences, discontinuity, separation—the spiritual mind is ever uniting. Because nations and religions have been the product of mental rather than spiritual thought their history, with a few exceptions, has been the history of dissension, schisms, offshoots and separation.

The spiritual mind has for its basis unity, whose twin is *balance*. A century and a half ago the United States learned the principle of unity as applied politically, and sounded it in the first word of its name. It applied the principle of balance in the adjustment between the legislative, judicial and executive departments of government, and between the powers of the states and central government. Because thus founded on spiritual principles the United States of America has outgrown its swaddling clothes and is become a leader among nations.

The German Empire, it is true, is founded on a certain unity between states, but the fundamental purpose is military and therefore a selfish one, while the element of balance as we know it is lacking. Germany's so-called unity personifies violence, conquest, cruelty, bondage, hatred, injustice, selfishness; America personifies peace, good-will, liberty, fraternity, justice, humanity. With little more than physical, industrial and military unity as a basis, in the arrogance of its ignorance and inflated with visions of its own self-importance, Prussianism now seeks to dominate the world! Prussianism is "personality" gone rampant.

In religious toleration, in the common school system, the political affiliation of states, the consolidation of railways, the formation of trusts and in many other ways the United States has sought the application of the principle of unity within her borders, but has held more or less aloof from other nations lest she be caught in "entangling alliances." While busy attending to her own development at home

she has been willing to pursue a live-and-let-live policy abroad. The principle of unity, however, being spiritual, is like the leaven that leavens the whole lump. Once actually set into operation its momentum becomes automatic and inevitable. This is one of the proofs of its spirituality. The great spiritual principle and incentive back of the present war is that the nations of the world may in truth and in fact express the principle of unity.

Every thought has its action and its reaction. The thought behind our government's refusal to accept the entire Boxer indemnity had its favorable reaction in later years in the strengthening of our friendship with China. Whatever the thought behind Belgium's Congo atrocities, the reaction upon the Belgians has seemingly been cataclysmic. Irrespective of "badness," "goodness," or "personality," law on any plane operates automatically until it comes in conflict with laws on a higher plane. The law of electricity would have operated just as readily for Nero as for Jesus Christ. Obedience is the only condition. "God is no respecter

of persons." God loves the Real Selves of the Germans as much and as truly as he loves any other people or race. "The sun shines on the just and on the unjust."

But Spirit through its laws will not permanently tolerate unused faculties or resources on the part of individuals or peoples. Nor is there time ever to rest on our oars. To become stagnant is the beginning of death. Onward is ever the march of Being.

This war is far more than a mere physical conflict between opposing armies. The civilized peoples of the world have been too self-satisfied, too indifferent to the realities of life. Multitudes have neglected to use their thought-faculties and the interior resources of their Being. A noted English writer,¹ speaking along these lines recently, said:

"In every civilized nation the mass of the people are inert and indifferent. Some even make a pretense of justifying their inertness. Why, they ask, should we stir at all? Is there such a thing as duty to improve the earth?

¹ From "The Tyranny of Shams," by Joseph McCabe.

What is the meaning or purpose of life? or has it a purpose?"

Many persons are disturbed by the apparent inability of Christianity to cope with the present chaotic conditions of the world. We see "Christian" peoples doing their utmost to kill each other, and praying for success in so doing(!). In ways unthinkable men are doing collectively what under no circumstances would they do individually. The world-war is a war of education but not of man-made brand. Most education as we know it is exoteric. True education is *esoteric*—from within. By means of this war countless millions are literally shaken out of their old consciousness and compelled to think new thoughts, *nolens volens*. Habit, disinclination, conventionality, conservatism, resistance, are all as nothing. Great numbers are using their mental faculties who hitherto lived an existence little more than physical. Countless others are voluntarily seeking spiritual truth who were formerly indifferent or even hostile to ideas above the mental plane. It behooves us to see to it

individually and collectively that we are sound and just in our consciousness of fundamental principles and the application thereof.

Already, however, there are signs of hope and the light of another era is dawning:

“All those who have watched with seeing eyes and understanding minds the sublime though terrible drama enacted in Europe, have reported not that nations are being decimated or destroyed, but that new and greater nations are being born. Nation after nation rises to new and unexampled heights of self-sacrifice, arduous toil, simple living, and uncomplaining dying. The spiritual as well as the material life of the nations at war is being transmuted into something different and more precious.

“From the warfare ‘there leads a path,’ as that which Dante found leading out of the inferno, a path ‘discovered not by sight,’ but ‘by the sound of brooklet,’ a brooklet of blood that trickles along the hidden way by which is to be reached the pure air of democracy’s purgatorial struggle.

“The spirit which has walked through this hell in Europe is the guide to the superstate which our country is even now so anxiously seeking, for it is indeed searching for the way of salvation, from its inefficiencies of government,

from its multiform public and private wastes, from its crass materialism, from its class hatreds, from its ignorances and its intemperances.”¹

“A world citizenry is suddenly springing into being; and it may not be long till it takes possession of its own. . . . There are many signs that the people may soon open their eyes, beholding each other as members of one eternal family, never divided in reality but only in appearance nor made enemies by else than the perennial exploitation of parasitic systems and sovereignties. . . .

“The war will burn up the hatreds of both the present and the past. There will be a purification of the world from hatred before long. The foolishness of hate is already apparent to the soldiers in the trenches, and to their fathers and mothers and wives at home. I have seen it—and I dare to declare it that there never was so little of hate in the world as now. Hate was never so near to extinction as it is at this most embattled moment of man’s planetary career. . . .

“Despite the despairs and illusions of these blood-drunken days I also see that the world is instinct with an unwonted expectancy, with a sense of some near Messianic intervention and pervasion, and that a change of upward and universal scope is preparing. At any hour, in

¹ John H. Finley (Commissioner of Education for New York) in the *New York Times*.

the twinkling of an eye, the change may come, and an indwelling and Divine Social Presence enfold and unite the aware and glad peoples."¹

The fact is that the war is upsetting old standards and world methods and is ushering in the day of intuition. While the typical German consciousness is unthinkable to France, England or America, it is nevertheless true that because of the war these nations also will materially revise their standards and consciousness. Never again shall we go back to some of the national and international methods and political expedencies of even a short five years ago. It must be our business to see to it that we discover more of God's "laws not subject to revolution, apply them, and conform to them." Spirit cares even less about victory on the part of a nation or an individual than about a true spiritual awakening.

Multitudes realize that there is in process a great Cosmic Movement for which adequate interpretation seems lacking. A notable fact is that this movement

¹ From "Woodrow Wilson and the World's Peace," by George D. Herron.

has no visible leader, though the minds of many are ready to ascribe to it the One Great Leader, and to associate it with the second coming of Jesus Christ.

The peoples of the earth are being compelled to line up on one side or the other of the conflict. The German-Americans within our borders have been constrained to renounce a dual allegiance or suffer the consequences. The youth of the land are imperatively required to serve their country or be forever branded as cowards. There is not one of us but who is forced in some fundamental way to make personal choice for or against the great movement, and what is true in America is true in practically all civilized nations. These facts are of far-reaching significance. There are those who see in them the fulfilling of Biblical prophecy and such is doubtless the case, but no prophecy is requisite to those intuitively awake to the trend of world-wide events. "Can ye not discern the signs of the times?"

The leader is the One Great Leader whom Kaiser William and his anti-Christ cohorts have omitted to take into their

calculations; the Leader who in his visible coming organized no system of worship, established no church, left no code of laws, wrote no gospel, was secretary of nothing, was president of nothing; although he was the greatest teacher of all time he never styled himself "Professor," and though he was the greatest healer of all time he never called himself "Doctor" Jesus Christ. He never classified men as members or non-members of any church or sect, but he divided all men for all time by means of the simple formula, "He that is not with me is against me." And to-day the tribulations of the nations arise because of the forced line-up under this formula.

In one respect the future of the world is certain—*it will be governed by spiritual principles and heart-power* and not by force and mere intellect. The Germans have tried to rule by these and the world bleeds and weeps.

In seeking a co-ordination of the facts involved in this evolutionary movement certain ideas stand out with great significance. Among these are:

That every man, regardless of race, color, creed or nationality, is an expression of Divinity; That the real Christ of every man is within him whether we see it or not and is identical with that Divinity; That the higher consciousness is incomprehensible to the lower until the lower becomes it; That the lower consciousness can never rightfully be the object of selfish exploitation on the part of the higher; That the teachings of the Christ were for all and not for the select few.

These facts, combined with the leaderlessness of the present Cosmic Movement, supplement each other, and from their correlation there may be deduced:

That through the quickening of individual Christ consciousness the Great Invisible Leader is unifying the thought and action of the inhabitants of the world.

That this is being done collectively as far as collective consciousness will permit, but individually without exception.

That the supreme lesson for us at the present time individually is to identify our consciousness with the Divine Idea, and to express it by becoming It as far and as

fast as possible. This is not resistance to but co-operation with the Great Invisible Leader, by merging our individual consciousness of justice, peace, harmony, love and life—the attributes of Divinity—into the collective consciousness of the world. Thus shall there be fusion of God and man in universal manifestation. Thus shall there be the ushering in of the new and Divine Order.

It is resistance to this Divine Order that is producing chaos among the nations. By our attitude as individuals we either harmonize with or set up opposing forces against the great Cosmic Movement. We do this by non-resistance and co-operation or by resistance, as the case may be.

The principle of non-resistance has been little understood and practiced less, for the reason that being a spiritual principle it can only be spiritually perceived. To those who comply with them its laws are as available and as practical as the law of gravitation. Non-resistance is not so much an act *as a consciousness*, but a consciousness which forms the most positive

and absolute basis for action or non-action. The significance of "Resist not evil," consists less in letting some one walk over us than in the intuitive discernment that there being no substance, power, or life in evil, there is nothing to resist.

We shall perceive the *principle* of non-resistance the more readily by attempting to apply it individually rather than collectively. President Wilson, for instance, may be a non-resistant at heart but knowing that the people of the nation collectively are not ready for non-resistance as a national policy he wisely remains silent on the subject.

Non-resistance is not negation. To be non-resistant is not to be lacking in moral courage—quite the contrary—though many possessing mere physical courage so think. The advantages of non-resistance are that one is thereby allied with truth and power. The disadvantages are only apparent—not real.

Assertiveness and combativeness are the masculine, silence and non-resistance the feminine of consciousness. Combativeness is usually assertive, noisy, bullying and

spectacular. Non-resistance includes the attributes of silence, poise, fearlessness and meekness. Washington and Lincoln when maligned were non-resistant. Jesus Christ when accused before Pilate was non-resistant. His silence was due to his perfect perception of the nothingness of what Pilate stood for, and the futility of words under the circumstances.

There is a distinction between non-resistance and pacifism. Pacifists arouse antagonism because they are mentally and actually resistant. Simple non-resistance alone arouses little or no antagonism. The typical pacifist, however, is a belligerent at heart—he feels called upon to combat others in the maintenance of their views and tries to compel them to think and do as he thinks and does.

The true disciple of non-resistance is non-resistant even to his neighbor's belief in resistance, acknowledges his sincerity and accords him perfect freedom therein. Intuitively perceiving that there is nothing—no evil—to resist, he pursues the even tenor of his way, not opposing you or me

in our right to do as we wish, nor resisting the right of the people to pursue their collective policy. Through a spirit of kindness and with perfect consistency, for instance, he might even assist his brother militarist with his military preparations. If drafted to military service the non-resistant would serve. Were he inwardly true to the spiritual principle involved his individual experiences would be such that *it would not suffer outrage nor he personal violence.*

At the present state of our collective unfoldment as a people it is not to be expected that America could or should adopt non-resistance as a national policy, but everyone who perceives the principle is free to practice it individually.

If we were to bring captured German soldiers to America and with the help of our de-hyphenated and truly loyal German-Americans educate them, by means of printed matter and lectures, in the principles of Americanism and as to why we are in this war, later returning them to Germany, that would be an application of the law of non-resistance so far as it went.

It is easy to enumerate reasons why this should not or could not be done, in reply to which it need only be said that when we comply with a spiritual principle *the principle itself operates* and ultimately *nullifies all seeming reasons against it*. When some one with a perception of these principles applies them people oftentimes ascribe the results to chance, not perceiving that the unexpected or seemingly miraculous is simply the result of an application of the law, and that *nothing merely happens*.

If toward German prisoners America practices some such policy, if she refrains from reprisals, if she is true and steadfast in her adherence to the sublime and God-given doctrine that "Governments derive their just powers from the consent of the governed," if when peace is declared she refuses to be a party to any punitive indemnities, then in these respects will she be practicing national non-resistance in truth and in fact. After the lessons of the Civil war these are but the logical steps for her fearlessly to pursue—to do less would be to be false to her high traditions.

Non-resistance may be expressed as *ostracism*, and most effectively so. Ostracism is exclusion from common privileges, social, commercial or political favor, but to be spiritual such exclusion should be free from bitterness, resentment, and overt acts tending to injure the party excluded. The question is often asked, Should the contest between Prussianism and the Allies result in a stalemate, *what then?* The answer is, *systematic and persistent social, commercial and political ostracism of Germany and the Germans.* Such a policy on the part of the Allied nations collectively and their peoples individually would be overwhelmingly effective in its results, and relatively inexpensive from a money standpoint. Nothing would be so far-reaching educationally or tend to arouse the Germans from their present dense consciousness as to the peace and welfare of the world. It is doubtful if any other weapon, military or non-military, would be more surely and speedily victorious.¹

With every individual or collective attempt to establish a higher consciousness

¹See Appendix.

in visible manifestation there comes a time of testing, and the more spiritual the attempt, the more acute the test. The psychology of this principle is set forth in the Biblical story of the Israelites at the time of their coming to the Red Sea. In spite of the waters in front God told Moses to command them that they *go forward*. Ignoring the whinings and complainings of the children of Israel, Moses had the faith to tell them also that they should see, not the deliverance evolved by reasonings on their part, but the "salvation of the Lord." And they saw it. The waters parted and they walked to the other shore on dry ground. "Not by might, nor by power, but by my spirit, saith the Lord of Hosts."

It is just this dark point that forms crises in the midst of any movement having a spiritual basis. It is then true that "Darkest is the hour just before dawn." These testing times are in accordance with psychological and spiritual laws and in fact occur not infrequently in the history of men and of nations. Early in the

present war, for instance, when Paris was in peril from the hordes of the Hun,

“The great marshal rolled up his maps and said that the retreat had gone far enough. In an order of the day which will be read by French children and by liberty lovers of all the world to the last syllable of recorded time, Marshal Joffre said to his men whom his own genius had gathered between Paris and Verdun, ‘The time has come to stand where we are and to die in our tracks rather than yield another step of France.’ ”

What then occurred is now history.

Such a testing time came in the period of the American Revolution in the dark days of Valley Forge, when the shoeless feet of the Colonial soldiers left trails of blood in the winter snow. There was a similar dark time during the Civil war, just prior to the Proclamation of Emancipation. That there will be periods of gloom—testing times in reality—ere the present world-wide cataclysm is ended and peace restored is seemingly self-evident. They may not come until we have poured out our treasures of gold at home and our

treasures of blood in Europe. Our very national structure may quiver—indeed it may give way in places—and no man can with certainty predict the form of the testing. The collapse, if collapse there be, will occur at those places where we have built according to man's and not according to God's laws.

The supreme motive behind it all is the self-same spiritual motive that these United States stand for—*unification*.

The supreme power back of it all is *love*.

The supreme test of men and of nations—attempt to dodge it as we will—is embodied in the words, “He that is not with me is against me.” *There is no middle or neutral ground.*

APPENDIX

Since Chapter VII was written the author's attention has been called to Mr. Walter Wellman's significant article in the *New York Times* of March 3, 1918, under the caption, "Society of the World's Nations to Thwart the Power of Prussia." From the synopsis of his Program the following sections are pertinent to our subject:

"Safeguard the future by erection of a world system in which this right and power to deny the world's privileges and opportunities to enemies of society are substituted for militarism as world society's final controlling force and means of maintaining security and order in the world community."

"Create this new system now, at once, by forming a permanent society of nations to take over control of this power and use it to compel Germany to become a part of the system by conformance to its standards or *suffer the penalty*

of indefinite exclusion from the activities of the world."¹

The above is at least a vast approach to the practical application of the principles set forth in this book as to *collective non-resistance* and an eventual world-wide non-military program against Prussianism. The attention of the reader is invited to the whole of Mr. Wellman's excellent and powerful article.

THE AUTHOR.

APPENDIX TO SECOND EDITION

Such criticisms of *Intuition* as have come to my attention pertain to minor details and in no way challenge the validity of the *principles* set forth. The expediency of citing Woodrow Wilson as an example of the intuitive man has, it is true, been questioned. But I do not claim that Mr. Wilson is unvaryingly intuitive—few men are—and if he has recently allowed intuition to be supplanted by less lofty faculties of

¹ The *Italics* do not occur in the *Times* article.

his mind, so much the worse for him, and the citations herein become the more striking by comparison.

Nor do I deem it essential to omit reference to the world war and the momentous events of its aftermath. This work being a spiritual and psychological study, surely we may with profit refer to current history for the purpose of illustrating the principles under consideration.

Since Frederick Rawson has so clearly shown us that affirmations should be used *impersonally* I gladly acknowledge, on the whole, the soundness of his position. But that there are exceptions to this rule I am convinced by the example of the Great Master himself, who said, "I AM the resurrection," "I AM the way, the truth, and the life."

There are persons who perceive a deep spiritual meaning in these statements, and would not forego the appropriation of their affirmative values for the sake of any hard and fast rule. Surely intuition will inform us just when the rule does and does not apply.

In considering the limited literature on the subject I gladly pay tribute to W. Fred-

erick Keeler's brochure, "*Intuition—How to use it.*" Following are some of the most impressive of his statements:

"Intuition is not a matter of first impression. It is an impression which will stand *its own test*, and it is never less than this. It is not a thing of emotionalism. It is a thing of warm, steady, still, tried and self-tested intelligence."

"Reason is never original. Intuition is always original. Reason never directly of itself brought genius or talent. The reasoner contents himself with reasoning *about* genius or talent."

"Give intuition its place; that place is *first*. The intuitionist does not lay reason aside but he uses this direct sense first and reasons about it afterwards."

"The untrained mind believes its questions complex and their answers multiplex, therefore the untrained mind stumbles and gropes along, believing in complexities, and refusing simplicity."

"The reasoner never reaches anything more definite than a conclusion and the intuitionist never reaches anything less than *a conviction*."¹

I wish I had written these myself.

THE AUTHOR.

¹Published by W. Frederick Keeler, Brack Shops, Los Angeles, Cal.



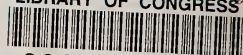


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